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MAISTER BEZA'S HOVShold Prayers.

For the Consolation *and Perfection of a Christian Life.*

LONDON,
Printed by *Nicholas Okes*, for *William Iones* dwelling neere Holborne Conduit at the signe of the Gun.
1607.

Collegium Emmanuelis
Cantabrigiæ

TO THE HONORABLE AND MOST VERTVous, Mistresse Francis *Smith.*

I Do here offer vp vnto your vertue (which doth yet make you more worthy then the worth of your most honorable birth) these Vnfrenched Prayers, which the religious zeale of that reuerend man, *Beza* of Geneua, hath in his priuate Exercises powred out vnto God: To cõmend their excellency vnto you, by my iudgement, were to commend them to little; and therefore, let your

owne iudgement (as it can best) conceiue their worth; and your godly deuotion, in making vse of them, supply whatsoeuer want of grace is come vnto them, by changing their language, in the weight and life which your vtterance shall giue them. To none could they be addressed by me, so fitly, both in respect of your vertue (prone to affect such religious exercises) and for the respect and seruice I owe your worthie Husband (whose fauor towards me doth iustly challenge a most gratefull acknowledgement;) And therfore if you will be pleased gratiously to receiue

these

theſe Prayers at my hands, you ſhall adde to their number this one, That God (to whom they are ſent) will both here on earth, and in heauen, bleſſe you with vnſpeakable felicitie.

At your commandement moſt humbly,

I. B.

A Table of the prayers contained in this booke.

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2 A prayer vpon the Beliefe.

3 A prayer vpon the ten Commandements.

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5 A prayer to know God in Iesus Christ.

6 A prayer for obtaining of the gift of the holy Ghost.

7 A prayer to God for the light of his word.

8 A prayer that we may not depart from the holy Church.

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11 A prayer to giue thanks after the Communion.
12 A prayer to obtaine the gift of Faith.
13 A prayer to obtaine the vertue of Hope.
14 A prayer to obtaine the vertue of Charity.
15 A prayer for the well vſing of afflictions.
16 A prayer to obtaine vertue of patience.
17 A prayer for the well vſing of mans life.
18 A prayer vpon temporall death.
19 A prayer vpon heauen-

life.
20 A prayer vpon eternall death.
21 A morning prayer.
22 A prayer amõg a family.
23 A prayer before meate.
24 A prayer to giue thanks after meate.
25 An euening prayer among a familie
26 A prayer for him that ſuffereth much by ſickneſſe.
27 A prayer in the viſitation of the ſicke.
28 A prayer for him that feeleth himſelfe to bee neere death.

The end of the Table.

To

To all Christians, zealous in holy Prayers.

LVKE. 21.

The kingdome of God is at hand, watch therefore, praying at all times.

IF we are indued with the true knowledge of our estate, and condition, as also, the efficacie of holy prayers, wee should not need to be aduertised often, to present our selues before God, to offer vnto him our vowes, and to beseech his fatherly loue, or dilection, for guiding vs, by his good Spirite,

vnto the light of his truth, to encreaſe in our hearts, faith, loue, conſtancie, humility, and other his heauenly gifts, to forgiue vs our debts, to mortifie the corruptions of our nature, to clothe vs with his ſpirituall armor, againſt the aſſaults of the Diuell, the world and the fleſh, to prouide for our neceſſities, to preſerue vs from infinite dangers, which compaſſe vs round about: to be ſhort, to grant vs his holy ſpirit, to guide the whole courſe of our life, to the glorie of his name, and the peace and ſaluation of our owne ſoules. For he who hath not a feeling of the great want of all theſe graces, or bleſſings, and conſequently, the neceſſitie of prayers vnto

God.

God, for obtaining the ſame, knoweth not himſelfe, but is ſenſleſſe and voyde of all feeling. By Prayer we bleſſe God for his goodneſſe, power, wiſedome, iuſtice, and mercy towards vs: becauſe of our prayers, he bleſſeth vs, in doing vs good, and diſtributing his benefits amongſt vs: it is vnto vs, as the ſoule of our ſoules: for that prayer quickeneth our affections, and lifteth vp our hearts vnto heauen; which otherwiſe would be dead in ſinnes and treſpaſſes, by following the vanities of this wicked world. Prayer is as it were the key which openeth vnto vs the treaſurie of our heauenly Father, as faith is the hand, laying hold vpon thoſe ſure

ſure and permanent poſſeſſions of eternall life, the deſire whereof, ſhould cauſe vs continually to pray vnto, and fervently to loue God. Prayer maketh, that in the miſeries of this life, we comfort our ſelues, by looking for the benefits of the kingdome of God. Prayer refreſheth vs through the remembrance of his gracious promiſes, which confirme vs in the ſame, and of the bleſſings alreadie receiued at his handes, which mooue vs in our neceſſities, to hope for the like, and waite for it, with all patience. It augmenteth in vs, a deſire to bee conioyned with him, through our Lord Ieſus Chriſt, in whom all our good doth conſiſt. It

cheereth

cheereth vs in those workes, which the holy Ghost worketh in vs, and by vs yeelding a sweet smell to our soules and is moreouer vnto vs, as a strong tower, and most assured fortresse, against all that might astonish vs, in this our earthly habitation: yea which is more, prayer doth somtimes stand vs in steed, to obtain of almighty God, most euident testimonies of his glorie, in matters supernaturall, which our reason should iudge impossible, as it befel vnto Moses, *praying for the victory of the Israelites, against the Amalekites: to* Iosiuah *when at his prayer, the course of the Sun was stayed: to* Elias *bringing fire downe from heauen, and to* Ezechias *restored*

ſtored to health after ſentence giuen of his death: not that we ſhould ſimply attribute ſo great and profitable effects to the worke of prayer: but to the goodneſſe, loue, power and counſell of God, who worketh ſo, and by ſuch meanes as he pleaſeth in his creatures: and of his free mercie, crowneth the prayers of his elect with rewards, and with grace for grace. Theſe therefore are the fruits and benefits we are to looke for from our good God and Father, when repoſing our ſelues vpon his loue in Chriſt, and with humble and penitent hearts, we do proſtrate our ſelues before his face, to ſanctifie his name, craiuig his mercie, and beſeeching him to

bleſſe

bleſſe vs, teach and guide vs as his children, to beliue his word, euen as he whom we call vpon, doth deſire our good, becauſe he loueth vs, may giue vnto vs that we aske, becauſe he is almightie: and is willing to heare vs, for his ſonnes ſake, becauſe he hath ſo promiſed. But it is alſo moſt true, that according to his wiſedome, he knoweth the time and conuenient meanes, to let vs fully enioy the efficacy of our prayers. Let vs perſeuer, only asking thoſe things which are to his glory, and he will not faile to helpe vs in all our neceſſities. We are moreouer to note, that it is not the ſound of the lips which the Lord requireth of vs, vnleſſe the ſame be alſo

guided

guided with the holy affections of the soule: for he harkneth rather to the heart than to the voyce, and giueth to vs openly that which he seeth vs in secret to desire with our affections mortified in his sight. Therefore we must (praying carefully) lift vp our hearts with a true zeale to God, banishing out all other thoughts, abandoning Sathan with all his baites, opening our hearts, that our Heauenly Father may thereinto infuse and powre downe his blessings. Neither ought our praier to be bare or naked, but conioyned with reading, and meditation of Gods holy word, as also fruitfull in all goodnesse.

But alas, if it be most true, that

hat in all our exercises of piety
e be neuer able to seperate
ur selues from our selues, but
hat our corruptions will still
idently appeare, it is sure, the
me will especially befall vs,
hen we prepare our selues to
ay vnto God, and frame our
titions, according to his will:
r besides that the Diuell
th at all times lie in waite, to
duce vs, so doth he, especi-
ly, at such times, seeke to
eepe into our mindes, to di-
rt our thoughts elsewhere,
at they may be polluted with
ny blemishes: notwithstan-
g, that they of themselues,
ficiẽtly go astray: yea our va-
y, imperfection, and coldnesse,
th many ways bewray it selfe,

that

that we may well say, in o
word, no man prayeth right
but he, whose mouth and min
Christ doth direct with his sp
rit. And therefore hath he d
liuered vnto vs, a sacred form
for all holy prayers, in that pra
er which is vsually termed, Th
Lords Prayer, *wherein,*
hath set downe the perfect rul
whereby, we may rightly form
our petitions, and keepe the
within their bounds: that
The glory of God, and o
saluation. *And this are we*
ligently to note, as being assur
that so we shall be heard, alb
our frailtie do hinder vs, fr
praying with that zeale, feelin
and fervency of faith, whi
true prayer doth require, L

t winfrom our ſelues ſo much
s we may, calling to mind for
ur comfort, that we doe offer
ur prayers, to the father, in the
ame of his welbeloued ſonne,
nd by his owne mouth, conered
ith his righteouſneſſe: who
herefore will accept of them,
ccording to his promiſe, but
ithall, let vs alſo remember,
hat ſuch, who vſe many times
o ſay, O Lord helpe vs, *do*
ot, notwithſtanding, therby ob-
aine ſaluation: but they, who
o his will, and to that end, doth
e command vs, that we haue
his word dwelling peaceably in
ur hearts, that we may be rea-
y to performe euery good work.

Theſe things, therefore, be-
ing by God conioyned vnto

prayer,

prayer, let vs take great heed
that we separate them not, co
sidering, that by the same, w
conuerse with our father whi
is in heauen, and so enioy, th
fulnesse of his blessings: for wh
soeuer we apply our eyes, or ou
eares to those things which h
declareth vnto vs, in the ho
scriptures, he speaketh vnto vs
and calling vpon his name, w
speake vnto him.

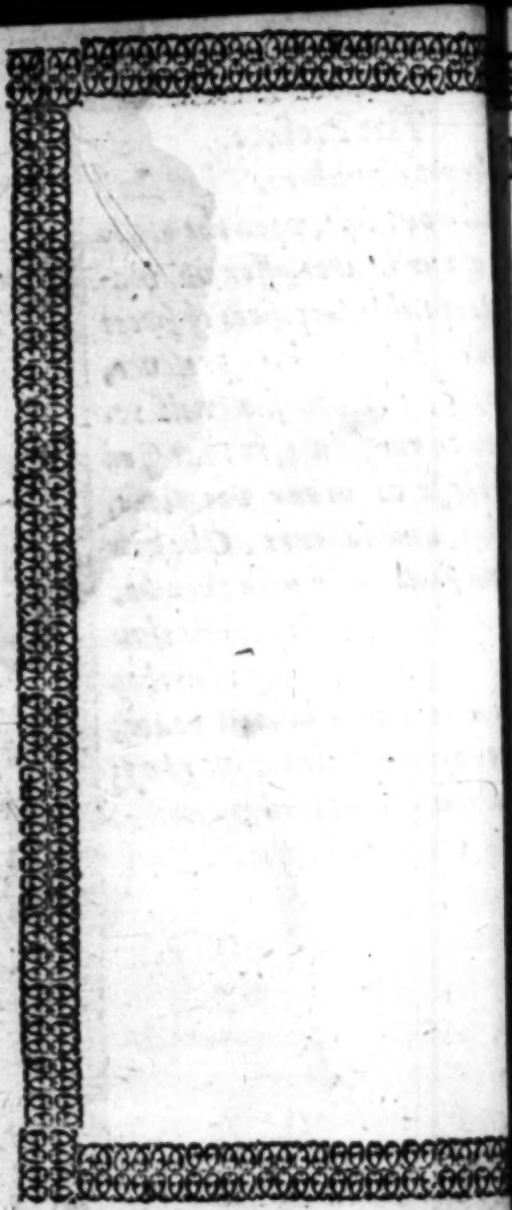
Moreouer, in as much as na
turally we are but little incl
ned, or rather vtterly careles
of these spirituall exercises,
wil not be amisse if we restrain
our selues, to prayer, at cer
taine houres of the day: not fo
superstition, but to withstan
our slouth, slackenesse, and othe
world

orldly matters, which other-
ise might induce vs, to ouer-
ppe diuerse dayes, without a-
practise of this duty. Dauid
aring vpon his shoulders the
urden of a great Kingdome,
ayed morning, at noone, and
night: yea seuen times a day,
d he sing praises to God, day
nd night meditating in his
aw. Now therefore (gentle
eaders) feeling my selfe to-
ard the declining euening of
ge, with a taste of so manie
lide and permanent ioyes, as
e daily to be found in prayer:
d withall, being inflamed with
desire, to finish the rest of my
urse, in this sweete labour,
hich I finde to bee accompa-
ed, vvith so large a recom-

pence,

pence, I haue here formed
my selfe, and for any other, th
list to reade it, this small uan
ell, of holy, short, and famili
prayers, grounded vpon
texts of scriptures, such as
indeed, to instruct, comfort, a
make vs perfect in faith, lo
constancy, and to be short, in
Christian life. Be of good chee
then (all godly soules) and
vs vnite all our petitions, in th
so deuout and profitable an e
ercise, of all true faithfull pe
ple. Let vs pray, and meditat
if not incessantly, yet at thes
daily at certaine set houres, a
as often as we may, as well
the congregation, as in our f
milies, morning and euening
mongst our housholde, as also
o

ſecret chambers. Thus ſhall
with our lips, vpon the Al-
s of our hearts, offer vp, ma-
acceptable ſacpifices of ſweet
our before his preſence,
ereof, the benefite will re-
nd to our ſelues, in that God
ll bleſſe vs, in our vocations,
rkes and labours. Oh, how
ppie ſhall theſe men then be.
om the Lord ſhall finde thus
chlng and praying: for they
ll depart vuto him in peace,
he contemplation of his glory;
which grace, God graunt
vnto vs all. Amen.



HOLIE PRAYERS of a faithfull Soule.

FOR THE CONSOLATION and perfection of a Christian life.

The first prayer,

Vpon the Lords Prayer.

When you pray, vse no vaine repetitions, as the Heathen: for they think to bee heard for their much babling. Be ye not like thē therefore: for your Father knoweth whereof yee haue need before ye aske of him. After this manner therefore pray ye.

Maister Bezaes

Mat. 6.

Our Father which art in Heauen.

LORD GOD almightie, the knowledge of whom is life, whome to serue, is to raigne, and vnto whome to pray, is the ioy and peace of the soule: we cannot know thee, but in thine owne image Iesus Christ, and that by the operation of thy spirit: neither serue thee, except we follow thy word: neither call vpon thee, but in the name of the same Christ, according to that form which

himſelfe hath preſcribed vs Thus euerie faithfull creature ſaith vnto thee. Our Father, giue vnto vs, forgiue vs. For thus hath thy ſonne, the head of that vnion, which is among all Chriſtians, commanded, that our prayers ſhould be common for all thy people, as beeing all one bodie, which thou gouerneſt by one onely ſpirit: and foralmuch as our beeing dependeth vpon thee onely, and beeing in our birth corrupted by ſinne, thou makeſt vs to be renewed vnto righteouſneſſe through the ſame eternall word, wherby thou haſt created vs, wee

doe rightly call thee, euen by a double right, Our Father. A happie and louing beginning of prayer, wherein the new man reconciled vnto thee, in Iesus Christ, thus speaketh to thee his Father: I do beleeue that I am of the number of thy Children, through thy mercie, which it hath pleased thee to vouchsafe me; and therefore (O my God) I cannot see doubt hereof, but that thou dost louingly heare me, and art inclined to helpe me and to relieue me in all my necessities, considering thou art in heauen, euen according as be-

ing

ing in all places, thou art as it were in no place: for thou art wholy an infinite ſpirit, e inacceſſible light, whoſe name is (I am) namely of a ſole, true, eſſence, eternall, immutable and incompꝛehenſible, and from whome all nature, whether celeſtiall, oꝛ terreſtriall, both thꝛough grace, boꝛꝛoive his eſſence and ſubſiſtence. Thus art thou aboue, in ſuch wiſe, that being out of euery place, thou art aboue all this great vniuerſall woꝛld, in the ſeate of thine owne glozy, from whence, thou doſt imbꝛace both heauen and earth, and with thy pꝛouidẽce, ſuſtain

them. As also, in some sorte
thou art aboue all things,
because they do all depend
and beare themselues vp-
pon thee, who likewise dost
by thy subtilitie pierce into
them, more neerely vnto e-
uerie creature thē the same
is to it selfe. Howbeit, thou
art in heauen, so far forth,
as that the exquisite workes
of thy hands, do the better
appeare therein. And thou
dost in an especiall manner
inhabite the high heauen:
for there doth thy Maiestie
shine with open counte-
nance: beside, thou art with
thy gratious presēce in the
soules of the righteous,
which do harbour thee as a

Father

Father in their harts.

Hallowed be thy name.

FOr O Lord, ſith thou art my father, reaſon requireth, that aboue all things, I ſhould deſire thine honor But euerlaſtingly, for euer and euer, thy name is holy, and the glory therof infinit. My prayer then bringeth nothing to thy greatneſſe & excellences: but yet I may heere deſire, that thy name, both of it ſelfe, and by it ſelf moſt holie, may be ſanctified, and exalted in me, & in all men, and in all places: whereby my ſelfe doe alſo

obtaine that holines, whic
is conuenient for the tru
childe of such a Father, vn
to whome all vncleannes
is displeasing.

Thy kingdome come.

But who can impeac
thy Kingdome, O eter
nall God, who hast create
all things for thy seruice:
Thou raignest ouer all; fo
the heauen is thy throne,
the earth thy foote-stoole:
yet I beseech thee, be vnto
me as a father in mercy
not as a Iudge in thy iu
stice, thou raignest in thy
word, which thou hast re
uealed, and inspired, and I
be-

beſeech thee, euen for thy glorie ſake, that this thy booke of life, may bee opened to all people, that thereby al nations may worſhip thee: thou raigneſt in thy Church, and I pray that ỹ number of thy elect may be hortly fulfilled. Thy kingdome is thy grace, and I beſeech thee to make me as capable thereof, as thou art liberall.

Thy will be done in earth, as it is in heauen.

My will O Lord, is altogether peruerſe & depraued, except it bee formed by thine, wherein reſteth

steth and consisteth all m
good: create in me this h
ly will, and giue me gra
to fulfil it, in all my thogh
and wozks: (foz what c
I haue, but what thou
uest mee?) To the end th
in obedience of faith, I m
do that which shall bee a
ceptable in thy sight, en
as the Angels in heau
do obey thy voice.

Giue vs this day our dai-
ly bread.

FOz Chzist our Lozd a
Doctour, hath so contr
ued ỹ petitions which w
make vnto thee, that in s
king first the glozy of t
nam

ame, he will, that withall,
ee ſhould haue experience
the riches of thy goodnes
all things, neceſſary for
is life. Thus wilt thou
O merciſull Father) recō-
ce with infinit benefits,
é our ſimple cogitations
the brightnes of thy glo-
y, and crowne thy gifts
vs with grace for grace.
le doe therefore daille
aue our bread, and thou
oſt alſo giue it vs, that is
ſay, euen all that is ne-
ſſarie for our maintay-
ance heere beneath: yet
oſt thou preſent vs with
ne bread farre more excel-
nt and profitable, euen
e bread of Angels, and of

the

the bleſſed ſpirits: giue m
therefore (O Lord) Jeſu
Chriſt, God and man, th
of him I may liue for eue
ẏ my vnderſtanding ma
be enlightned wͭ his truth
ẹ my hart kindled with th
fire of his loue, that I. p
riſh not.

*And forgiue vs our tre
paſſes as wee forgiue the
that treſpaſſe againſt vs.*

OUr ſinnes as deb
do binde vs to dea
(which is their rewarde)
to hell which is their gra
they are as a ſtrong barr
to keep vs from coming
thee (O moſt holy God) y
which is more, they are a

a cloud ꝑ ſhadoweth thine eies, from looking fauourably vppon vs. And therfore the moſt conuenient preparation to prayer, is with an humble, and truly penitent heart, to frelie confeſſe our ſinnes: for ſo thou wilt vouchſafe to grãt vs remiſſion of the ſame, in the name of thy Sonne our Sauiour, in imputing vnto vs his righteouſnes. Yet herein (O Lord) is thy frée mercie very great, that thou alſo giueſt vs power to pardon thoſe that do offend vs, and by ſo doing, to obtaine thy grace: for what offence can any man committe againſt vs, (poore wormes

wormes of the earth) consi-
dering that we do so often,
and so grieuously offend (O
King of Glory) and in such
sorte, that if euery creature
should arme it selfe to hurt
vs, yet would not the least
iniuries that we commit a-
gainst thee be sufficiently
reuenged. Yet doest thou
vouchsafe thus to testifie
thy infinite goodnes, accep
ting as a sweete sacrifice,
the obiation of our hearts
reconciled, and fully vnited
with our neighbours, like
as contrariwise no part of
a hatefull & peruerse heart
can delight thee.

And lead vs not into temptation, but deliuer vs from euill.

FOr, as throughthy mercie, thou ſuffereſt not Sathan (the author of all temptations) to ſeduce thy children, neither ſinne to ouercome them. ſo whē thou wilt puniſh man in thy iuſtice, they remaine depriued of thy protection, and vnder the power of the Diuell to be ſubiect to his tyrannie, and to liue in a reprobate ſence, hereof do we therefore reape this ſingular conſolation, ỹ this great aduerſarie of our ſalvation can

can do nothing againſt
vnleſſe ỹ giue him lea
& wheras ſometimes th
cauſeſt vs to bee tempt
thou doſt it as a father,
chaſtice vs for our tra
greſſions, or to make
more triumphant and
glorious in the triall, wh
it pleaſeth thee to make
our faith and hope for t
glory, and our owne goo
or for the edification of o
neighbors.

For thine is the kingdo
the power, and the gl
for euer and euer.

LIke as (O my God
Father) I beganne n
prayer

yer, by the hallowing of
y name, ſo is it meete and
t that I ſhould end it by
e exaltation of the ſame:
thy childzen, who boun-
ng their vowes, with the
ely care of thy honour,
ay aſſure themſelues to
taine the fulfilling of the
ne, in the ſole perfection
hy glozy, Wobeit.

The ſecond Prayer.

*Vpon the Symbole or Arti-
cles of Beliefe.*

I be-

Maister Bezaes.

I beleeue in God the Fa
Almightie: &c.

1. Cor. 15.

Before all things I h
deliuered vnto you, t
which I haue receiue
namely that Christ died
our sinnes, according to
scriptures, and that hee
buried, and that hee ro
gaine the third day.

Lord God gou
nour of the wh
world, immor
inuisible, and
ly wise, for whose glor
things are. It hath pl
sed thee, accoʒding to

ree of thy vnſearchable
nſell, that man, formed
er thy image, and falling
ough miſtruſt and curi-
ie, ſhould by faith, be re-
ed to the excellencie of
nature, & as hee ſought
owledge aboue thy com-
ndement, and ſo ſtrayed
m thée, and wandred out
thy kingdome, ſo hee
uld bee reunited, and
uced into the path of
uation, by beleeuing thy
ely word in the promiſed
eſſias, bending the po-
er of his ſoule, to the kno-
ge of thee, in embracing
s preaching of the croſſe,
hich the world would ac-
mpt folly. But becauſe
we

we al are borne blind, and
corrupt in our vnderstand-
ing and will, it therfore fol-
loweth, that all the imagi-
nations and thoughts
our hearts are at all time
nothing but euill, our kno-
ledge but vanitie, our lear-
ning but ignorance, our
iudgment but errour, our
vertue but pride, our wis-
dome but follie, the viuaci-
tie of our spirit, but the in-
strument of ruine, our de-
light but filthines, our faith
but incredulity: our hope
but fancie, our charity but
colones, to be brief, our pie-
tie but hypocrisie or su-
perstition, and our righte-
ousnesse but couetousnesse

or

or ambition. So (O Lord) we of our ſelues are not capable, ſo much as of any good thought, vntill thou that knowest how to draw light out of darkeneſſe doſt returne to recreate vs, and by thy ſpirit to ſhine in the firmament of our ſoules, to the end to frame vs to euery faithfull diſpoſition and obedience, and ſo to make vs beleeue in the Goſpel of thy grace, and in the myſteries of our ſaluation. I do therefore beſeech thee (my God) according to ỹ efficacie of thy vertue, to change in me all that I haue of my ſelfe, euen my rockie & ſtony hart, and to make it

pliable, and flexible, vnto
voice of my redeemer, wh
is come according to th
promise, to the end, that
a full and liuely faith,
may cleaue to his eterna
truth, for to comprehen
according to the measure
the gift of thy grace, t
summe and perfection of
spirituall wisedome, whi
is taught vs in the article
of the true faith and soun
principles of religiõ. Sur
ly my soule is ouermu
inclined to incredulity an
mistrust, neither is it an
way able to perce into the
high & profound secrets
piety, where we haue a fu
declaration of all ỹ figure

an

and prophetes of the Law, with a moſt pure and perfit doctrine of foure points, which are the end of all religion, and in regard wherof it is called Catholik. For we find thee there (thou onlye and true God) the Father, author and gouernour of all things by thy almighte power, goodnes, & prouidence. Nert is our Lord Ieſus Chriſt (thy word and eternall wiſedome) therein taught vnto vs, together with the holy hiſtory of our redemption. Thirdly, we there finde the holy Ghoſte (the infinite vertue of thee, the Father, & of the Sonne) three perſons, of one ſole, & ſimple

ſimple eſſence, and in equa
lity of glozy. And finall
therein is ſhewed vnto v
ẏ Church, with a deſcripti
of theſe celeſtiall graces
which thou pourest vpo
ber, wherof the forgiuen
of ſins is the ſumme, & li
euerlaſting the only ſcop
Giue therefore vnto me (
mercifull father) of this t
ſpirit, of reuelation, of gra
and of mercie, to ẏ end th
the brightneſſe and opera
tion thereof may make m
ſoule capable of theſe gre
myſteries of thy Kingdom
ſo farre forth as may be e
pedient for me to know, f
the ſeruice of thy glozy, an
my owne ſaluation, that
ma

may obtaine the onely true & ſound knowledge whoſe ſubiect and end is the only true, ſolide, and ſoueraigne good, both of men & Angels namely to knowe thee, to glorifie thee, & him whom thou haſt ſent, the Sauiour of the worlde. So that with my heart I do beleue before thee, and before all men, I doe with my words and works, confeſſe this acceptable meſſage of the Meſſias come, borne in the Citie of Dauid, which is Chriſt the Lord God, manifeſted in the fleſh, iuſtified in the ſpirit, ſeene of the Angels, preached to ỹ Gentiles, beleeued by the

elect, & exalted into glorie, for our righteousnesse, holinesse, and glorification: and further also (O Almightie Lord) print in my hart the feeling and knowledge of this thy vnspeakable goodnesse and loue, extended vnto vs miserable sinners, in that thou hast giuen vnto vs in sacrifice, thy onlie Sonne, sauing vs by the only merits of his death, to the end, that as the efficacie of thy loue hath redounded vnto me wretched creature so I may also sufficientlie meditate vppon thy great mercie, incessantlie yeelde thanks vnto thee, and feele thy eternall consolation, vn-

till

vntill that I departing in peace towards thee my Father, which art in heauen, may obtaine full knowledg of thoſe things that thou haſt giuen me to beleeue, & in the perfect contemplation of the ſame, ỹ ſoueraigne good of Angels and Saints Sobeit.

The third Prayer.

Upon the Decalogue, or ten Commandements.

GOD ſpake all theſe words, ſaying, Heare O Iſrael: I am the Lord thy god that hath brought thee out of the land of Egypt, out of

the house of bōdage: Thou shalt haue none other Gods before me, &c. *Exod.* 20.

O Lord GOD almightie, the Author of all righteousnesse, and perfection of life: Yea euē thou that art essentially Iustice, perfection and life. I do truly know, that man created righteous and perfect, & by cleauing to thee, blessed (but frœ and mutable) hath throughe sin, turned frō thē, plunging himselfe headlong into the sinke of vnrighteousnesse, imperfection and death. The which hath depriued him of all power t

oba

obey the Law, and conſe-
quently bereaued him of ỳ
reward of eternall bleſſed-
neſſe. And albeit of eſpeci-
all grace thou doſt call vs,
by the Goſpell, to the free
righteouſneſſe of Chriſt, to
the end, that beléeuing in
him, wee might confeſſe
him, for the obtaining of
ſaluation; Yet are wee ne-
uertheleſſe ſo much inclined
to diſtruſt, corruption, and
diſorder, that hardly we are
entred into the way of his
vocation, but we retire im-
mediatly, ſtraying out of ỳ
courſe which might pur-
chaſe vnto vs the prize; and
ſo through our works, deny
our faith, & our profeſſion.

Now as the first and prin-
cipall maner of thy honour,
(O onely true God) consi-
steth in beleeuing, and re-
posing our whole confidēce
in thee alone: so the second
and inseperable from true
faith, resteth in obedience to
thy holy and good will. For
wee must be doers of that
which thy holy word teach-
eth vs, and not hearers on-
ly, deceiuing our selues.
Thou hast chosen & adop-
ted vs to bee thy Children:
but it is vpon this conditi-
an, that we should be refor-
med to the Image of Jesus
Christ, the first borne, and
inheritour of all things.
Thou hast chosen vs to be
his

his Temple: now his habitation cannot be but holy, for thy ſpirit dwelleth therin. Thou haſt redæmed vs with the price of his bloud, & that to the ende thou maiſt bee glorified both in our bodies and ſoules. Thou haſt freed vs from ſinne, euen to ỹ end we might be ſeruants to righteouſnes. Thou haſt giuen vs the ſauiour of the World, to be our iuſtification: but to the end alſo that we poſſeſſe him in ſanctification. Thou wouldeſt that he ſhould die for all men, euen to make him liue in thy elect, and they in him. And this is the reaſon wherefore the inſtitution of our faith,

together with the spirituall
consolations that suppoꝛt ȳ
same, is accompanied with
the ten pꝛecepts of thy law,
the certaine and assured
meanes to honour & serue
thee, in liuing religiously
to thy gloꝛy, and vpꝛightly
to ȳ pꝛofit of our neighboꝛs.
Foꝛ albeit in the Gospel we
bee free from the rigoꝛ and
punishment of the Law, yet
neuertheleſſe, ȳ rule of pie-
tie and holy life contayned
in the Decalogue, abideth
with vs, as a perpetuall pat-
terne, whereby to frame our
tempoꝛall course of life. And
accoꝛdingly we do also con-
sider of it in two parts, ac-
coꝛding as it pleased thée, O
Loꝛd

Lord, to write it with thy finger, and to deliuer it vn-to *Moſes*, in two tables of ſtone, for thy people, wher-of the firſt containeth foure Commandements, of our duetie towards thee, & the ſecond ſix, of that which we owe to our neighbors: Alſo the ſumme and fulfilling of all theſe holy precepts im-porteth that wee loue thee, (O onely true God) with our whole heart, ſoule, and thought, and then all other men, (eſpecially ỳ houſhold of faith) as our ſelues: But O Lord, ſuch is the weake-neſſe of all fleſh, that there is no man able to attaine to the perfection of thy Law: &

yet thou willest, that herein
thy children should comfort
themselues; that there is left
vnto them, some measure to
approach thereunto, and so
to be acceptable vnto thee,
namely whē vnto their whole
strength, preuented by thy
grace, they study to attain
the end of thy word, walk-
ing and going forwarde by
the steps thereof, and still
with sighing for their infir-
mities. For all the faithfull
may so beleeue ỳ with their
Father there is mercy
for them, in thy welbeloued
sonne Iesus Christ, I be-
seech thee therfore, O my
God, to cast vpon mee, the
eye of thy clemencie, and
good-

goodnes, thereby through thy effects of thy ſpirit, to reſtore in my ſoule, the breaches of ſinne, to illuminate my vnderſtanding, and to poſſeſſe my heart with the loue of thy truth, to the end that in all knowledge and obedience of faith, I may conſtantly walke in ỹ paths of thy law; ſo ỹ I may worſhip, feare, and loue thee, as the Lord, to whom I wholy owe my ſelfe: for thou haſt created mee, and which is more, redeemed me from eternall death, whence I do alſo learne to loue all men in thee, and for thy ſake, becauſe they beare thy image, ſo that perſeuering thus in

the

the duty of my vocation, I may so much the rather fele thy peace in my conscience, and thy blessing vpon al the works of my hands, that filled with dayes, I leaue my life, to enioy rest eternally. Amen.

The fourth Prayer.

To one onely God in Trinitie of persons.

God in the beginning created Heauen and earth the word was with God, and this word was God: & the spirit of God moued vpon the waters. *Gen.* 1. *Iohn.* 1.

O eter-

ETernall, true and onely God in three perſons, coequall e almightie, of one ſole, and ſimple eſſence, inuiſible, and infinite. The Father, the word and the holy Ghoſt, who beeing the ſoueraigne good, ſufficient to thy ſelfe, needing no new matter, wouldeſt not for euer inioy thy glory alone, but according to thy vnmeaſurable and altogether incomprehenſible goodneſſe, reueale thy ſelfe at thy good pleaſure, in foure workes altogether diuine and ſingular. (The creation of the world, and of all nature: the redemption of mankind:

the

the building thy church, and
thy graces the same:) O lord
who onely art in truth, per-
manent and stable: through
whome euery thing is, that
is, in respect of whome, all
is lesse then nothing, who gi-
uing by thy word beeing to
that that was not at all, hast
out of a confused, void, and
dark substãce, drawne light,
beauty, and order, stretching
forth the heauen as a vault
or tent vnder the same, the
earth, and the inhabitants
thereof, who hast made all
things in number, weight, &
measure: and from whose
prouidence doth proceede
the moderation and gouern-
ment of all that is, whether

it liueth, feeleth, or vnderſtandeth: O holy, thrice holy, admirable, and amiable, who being righteous, wouldeſt not ſuffer man, made after thy image, to go vnpuniſhed when he had ſinned, and who, beeing mercifull, haſt not left him without grace: who, being good, haſt not neglected the leaſt of thy workes, euen to the haire of a beaſt, the lightest fether of a foule, and the leaſt flower or leafe of graſſe, in euery of theſe things, grauing certaine tokens of thy glory & maieſtie by the harmony & agreement of all theſe ſmall creatures with the greateſt of the world: O Father, and

mo

moderator of all things! I beseech thee, let thy eternall wisedome reach to me euen through the light of thy spirit which seeth all things, which soundeth all things, which searcheth into all things, and which with his presence of grace, maketh his residence, in all peaceable cogitations, to lift them vp by the effects of his gifts vnto the sanctuary of thy supercelestiall pallace, there to make them see, heare and worship, in spirit and truth the diuine maruails of thy Kingdome, and the mysteries of the adoption of thy elect. So that beeing thus taught by the most sacred

Da-

Oracles I beliue in heart,
with vnderſtanding me-
ditate vpon the true and e-
ternal exiſtence of thée (O
Father) borne of none, the
firſt Soueraigne & Almigh-
ty cauſe of all things: and
ſpecially of our ſaluation
through the loue of thee
(O Sonne) eternally begot-
ten by the Father, and by
whom he hath made all his
workes, who art the princi-
all cauſe, which giues vs
life and happines, according
to the fulneſſe and perfectiõ
of thy loue, and of thée (O
Holy Ghoſt) from all eter-
nity proceeding from ỳ Fa-
ther and the Sonne, and by
whom all creatures do ſub-

ſiſt

ſiſt, & ſaluation is comm
nicated vnto vs: three pe
ſons, of properties diſtin
yet not ſeperate in vnitie
eſſence, and equalitie of gl
ry: in thee one, & true Go
not created, infinit, and
mightie, and the God of t
people. And that throu
this healthful knowledge,
doe worſhip, ſerue and c
vpon thee only for euer, v
out declining frō thy wor
Wherupon likewiſe, thro
a ſtedfaſt faith in thy prom
ſes, depending vppon a
aſſured hope, and true lou
I do more and more draw
vpon my ſelfe the ſauour
thy holie bleſſings: to th
end that as the Angels
bo

oue do praiſe thée, ẏ pow-
ers of heauen do bleſſe thee,
and al the ſpirituall armies
do magnifie thee, I likewiſe
may heere below haue this
felicitie, to finiſh my courſe
in ſinging thy praiſes, and
to leauing this terreſtriall
life, to ioyne my ſelfe alto-
gether to the celeſtiall, with
thoſe bleſſed ſpirits in ẏ full
contemplation of thy face, to
ſing with them without end
this ſong of perfect ioy (Glo-
ry be to ẏ Father, that hath
treated vs, Glory be to the
Sonne that hath redeemed
vs, Glory bee to the Holy
Ghoſt that hath ſanctified
vs, Glory bee to the moſt
high Trinity, one only God

and

Maister Bezaes

and Lord, whose kingdom is euerlasting.

The fist Prayer.

For the obtaining of the knowledge of God in Iesus Christ.

The word was made flesh and dwelled among vs full of grace and truth the Image of the inuisible GOD, which Christ the Lord; who himselfe hauing purged our sinnes, sitteth at the right hand of the Maiestie in the highest places. *Ioh.* 1. *Col.* 1. *Luk.* 2. *Heb.* 1.

God and Father of our Lord Chriſt Jeſus, and of al them whome in thy loue thou haſt giuen to him to be his brethren, it hath beene thy good pleaſure, to ſettle our true and onely felicitie in the knowledge of thy holy name, and the effects of thy grace. But we are vnable to know thee, or to feele the efficacy of thy loue toward vs, but only in ſ same Chriſt, who is the brightneſſe of thy glory, and the engrauen caracter of thy perſon, God with thée, and man with vs. By this thy eternall word thou haſt created al the world, giuing vnto vs

vs the first testimony of th
manifestation of thy wis
dome and prouidence. Be
thou giuest vnto vs, a mo
singular benefite in the mi
raculous worke of our re
demption, which doth mo
ouer represent vnto vs, bot
thy great goodnes and lou
and thy Iustice, and infinit
power. Thy loue in that
hast vouchsafed freely to re
deeme man, who proud an
vnthankfull, withdrawe
himselfe from thee his Fa
ther and Benefactor, to su
render himselfe vnto Sata
the enemy to our saluatio
e of the honour of thy nam
Thy Iustice; in that th
hast not spared the bloud
th

y innocent ſonne, to the
nd in his ſufferings to iu-
ifie thy goodneſſe and mer
e. Thy power, in that for
e accompliſhing of this
pernaturall worke, thy
ord, which from all eter-
itie was reſidēt in thy bo-
me, of one eſſence and glo-
w̄ thee was made fleſh.
euertheleſſe I doe very
el know, that the depth
theſe profound myſteries
nnot be diſcouered to our
ces, likewiſe that ỹ trea-
es of thy wiſedom, of thy
nſell, and of thy iudge-
nts, are a very bottome-
e gulph, and thy wayes
poſſible to bee found out.
o, O Lord I do not raſh-

ly

ly enter into ỳ place, which
is forbidden me, neither wil
I imitate my first Father
Adam, who coueting to
know too much stretched
forth his hand vnto the for-
bidden tree. & desiring one
onely fruite, was depriued
of all the rest. I do only with
flexible heart embrace, and
carefully in my cogitation
according to the measure of
thy gifts, meditate vpon
secret of godlinesse, which
haue receiued by the preach
ing of thy gospell, and do in
part know it attending vn-
til that beeing delinered fr
sinne and corruption, I may
see thee face to face, and in
presence behold, that which
no

now I ſee as it were in a very darke Glaſſe. I beſeech thee therefore, my GOD, vouchſafe, by the light of thy ſpirit, to addreſſe and guide mee to the faithfull knowledge of this great Saviour, whom thou (Father) haſt promiſed from the beginning, and in the latter times reuealed in ſignes & wonders ſurpaſſing all miracles, to the end that being inſtructed by his doctrine, I may by him, and in him, know thee to be the eternall liuing God, and the God of thy people, that according to his word I may worſhip and ſerue thee in ſpirit and truth, and in his name call

pon thee only in full confi-
dẽce of thy mercie, accompt-
ting him the onely subiect
thereof, and the only medi-
atour of my saluation, who
died for my sinnes, & rose a-
gaine for my righteousnesse
euen (O Lord) because it
pleased thee in this manner
to ordain of the estate of hu-
mane nature, the worke of
thy hand. For who was thy
councellor? and what haue
we, that we haue not recei-
ued? graunt me therefore in
the study and meditation of
so manie mysteries, so high
& so wholesome, that I may
humbly condiscẽd to thy di-
uine counsels, in worship-
ing them with this resoluti-
on

on of thy Apoſtle, that I wil not knowe any thing but Chriſt, neither poſſeſſe any thing but him, ſith that in him, the treaſures of al wiſdome doe conſiſt, and that they who lodge him in their hearts, haue thee, O God, verily preſent, and doe enioy thee and thy benefits. Make me alſo to feele and confeſſe this neceſſitie common to all the Children of *Adam*, that for y cancelling of this obligation, which held vs bound to eternall death (the iuſt reward of ſinne) wee were forced to haue this great King of heauen, holy, innocent, and ſeperate from all ſinners, to

be our high Priest, our sa-
crifice & oblation, vpon the
Altar of the crosse, to the end
O Lord, that according to
thy vnsearchable decree,
grounded vpon mercie and
iustice, thy welbeloued son
hauing to him-selfe vnited
our nature the bond slaue of
Satan, might leade it to the
combate, directing it how to
ouercome this great aduer-
sarie: And this hath he done,
obtayning for vs the victo-
ry, when he brake the sting
of death, and the bonds of
hell, and that he rose out of
the sepulchre, carying with
him this humane nature as
the earnest peny of our hope
to thy right hand into hea-
uen.

uen. Of this ſo ſingular a benefit, let the remembrãce be alwaies before my face, that I may offer vnto thee (O my God) the ſacrifice of thankſgiuing all the dayes of my life, ſo that hauing my redeemer for a perpetuall obiect, and ſure foundation of my faith, in the knowledg of thy name, I may throghly learne Chriſt, not only to beleeue by his word the ſacred hiſtorie of his conception and birth, with his office of a ſoueraigne King, great Prophet & perpetuall lawginer of his Church, alſo his paſſion, death reſurrection, & aſcention, but alſo, that in full aſſurance in his promi-

ses, I may appropriate to my selfe the gifts and graces which he purchased for vs, by fulfilling that charge that hee had receiued from thee, O Father, to this end, through him, to make vs worthy of thy saluation: so as I may comfort and wholy repose my selfe vpon his obedience & righteousnesse, shewing forth and sealing this my hope by good works to thy glory, O eternal God and the peace of my conscience. So be it.

The sixt Prayer.

For

For obtaining the gift of the Holy-ghoſt.

By the eternall Spirit, Chriſt hath offered himſelfe to GOD, the ſpirit which foundeth the profound things of God: which alſo teſtifieth with our ſpirit, that we are the childrē of god. *Heb.* 9. 1. *Cor.* 2. *Ro.* 8.

O Lord God almighty, we do learne in thy word (the vnchangeable truth) how without confounding any thing in the three perſons of thy moſt ſimple Deitie, or ſeparating the onely

and indiuisible substance thereof, each person retaineth that which is proper to it selfe in the woorks of thy hands, especially in ỹ which cõcerneth our saluation. For the beginning of all & euery action, is properly attributed vnto thee, O Father of the whole woorld, and to Iesus Christ, the wisdome, the counsel, and the order, to dispose all things, and to the Holy Ghost, the virtue and supporter of all thy woorkes. Accoording whereunto we also doe acknowledge from thy loue, and from thy eternall decree that which thou hast prouided for vs in thy sonne (very God made very man)

man) ſuch a mediatour and ſauiour, as was neceſſary for vs: and we do render vnto him the honour of the fulneſſe of thy loue towards vs and of that perfect obedience which he hath yelded to thy ordinance, euen to the death of the croſſe for vs in moſt bitter anguiſh, as alſo from the vertue of the Holy-ghoſt we do confeſſe the efficacie, and healthfull application of this great and principall workmanſhip of our redemption.

But thy wiſdome, O Lord, reſteth wholy in myſterie, that is to ſay, it is hiden, except vnto thoſe to whō thy ſpirit giueth light.

For true it is, that Christ
calleth all men vnto him by
his Gospell, spreading forth
to ỹ effect, his light throughout the whole world. Who
so followeth him, shall not
walke in darknesse; for he is
the Sunne of righteousnes,
& the way to goe to heauen:
But his sheep only do heare
his voice, and follow him;
as also he knoweth them &
giueth vnto them life euer-
lasting: euen by the meere
efficacie of his spirit, which
quickeneth and lightneth al
thy elect, O God, to make
them in thy word to behold
the only lampe of thy King-
dome, the knowledge of sal-
uation, the stedfast good of

the

the ſoule, and ẏ ſure & only meanes to obtaine ẏ ſame: all people may read thy ſacred writings, only they can gather ẏ fruit toẏ peace of their ſouls, whō it pleaſeth thee, as a father to illuminate frō aboue: For ſo may they ſee how inẏ croſſe of Jeſus they do obtaine their triumph: in his ſhame, their glory: in his paine, their peace: in his teares, their ioy: in his ſorrow, their comfort: in his death, their life: in his reſurrection, the fulneſſe of their hope. I beſeech thee therefore, my God, to powre vpon me this thy ſpirit of wiſdome, and reuelation, and grace, and mercie, through the

the force of his beames, t
scatter the darknesse of my
vnderstãding, and with the
propertie of his fire to puri
fie my peruerse affections,
with his celestiall lamp t
kindle in my heart the tru
zeale of his glory, with hi
holy oyntment, to enbalm
my conscience with his sa
cred oyle, to reioyce & refre
my bowels, and with hi
vertue to renew in mee a
vpright spirit, to ẏ end tha
my soule thus cleansed fro
the dead works of the flesh,
may be replenished wõ faith
working all righteousnesse,
wherby to ouercome all the
enemies of my peace, (Sa
than, the flesh, the world, t
my

my owne lacks.) But aboue all things, O Lord, make ſ by the efficacy of thy holy ſpirit, I may obtain the true and firme conſolation of the faithfull ſoule, the height of his ioy, of his quiet and content, and the infallible direction to his perfectiõ, namely, the aſſurance that thou my heauenly Father, haſt adopted me into the number of thy childrẽ, by that grace that thou haſt giuen vs in Chriſt, who was made our wiſedome, righteouſneſſe, ſanctification, and redemption. And that beeing ſo ouer-ſhadowed with the hope of Chriſtians which neuer at all confoundeth, I may

be

be ſuppoꝛted, euẽ to the en
of my daies, by thy holi
ſpirit, which then eſpeciall
may helpe my weakneſſe,
that I may yeeld vnto thee
(O my god) my laſt groane
to thée acceptable, and to m
ſalutiferous, as beeing in
thꝛone of thy glozy appꝛoo
ued capable of the contem
plation thereof in the hea
uenly Ieruſalem, thꝛough
thy goodneſſe and mercy i
Ieſus Chꝛiſt our Lozd, T
whom with thee, O Father
and the holy ſpirit, one onl
God, bee all honoꝛ, glozy,
& dominion foꝛ euermoꝛe
So be it.

The

The ſeuenth Prayer.

To craue of God the light of his word.

God hauing at ſundry times and in diuerſe manners, ſpoken to our Fathers by the Prophets: In theſe laſt daies he hath ſpoken vnto vs by his Sonne. All Scripture is giuen from aboue by inſpiration, & is profitable to teach, to cõuince, to correct, & to inſtruct in righteouſneſſe, that the man of God may be accompliſhed, & perfectly inſtructed to all good works. *Heb.* 1. *Tim.* 3

Lord

LOrd God eternall, who knowest that euery man is but flesh, and that flesh is but corruption, so that although thou hast endued him with a reasonable soule which doth distinguish him from other creatures, yet his light is notwithstãding conuerted into darkenesse, when thereby he seeketh to penetrate into the glory of thy kingdome, and the mysteries of thy grace: who knowest that this poore blinde borne destitute of thy supernatural light, doth in lieu of his GOD, forge to himselfe an Idol, & instead of truth, taketh lies, for thy

worde

woꝛde, his owne inuenti-
ons, foꝛ goodneſſe, vanitie, &
foꝛ the path to life, the way
to death. And albeit thou
haſt euen from ẏ beginning
made thy ſelfe as it were
viſible to man, in the table
of the Uniuerſall woꝛlde, ẏ
thou haſt many times reue-
led thy ſelfe vnto him in a
liuely voice, by thy eternall
woꝛde in *Eden*, *Horeb*, in ẏ
burning buſh, & elſewhere,
afterward by thy Pꝛophets
inſinuating thy ſelfe by thy
ſpirit into their harts and
thoughts, to the end by their
miniſtry to inſtruct thy peo-
ple: & finally that thou haſt
alſo manifeſted thy ſelfe in
greater light by thy owne
woꝛd

word made fleſh for our re-
demption, and ſpeaking vn-
to vs by his mouth: Yet
which is more, that ẏ hath
ſo farre graced vs, that this
thy word of life hath been,
and ſtill remaineth among
vs, faithfully collected in the
ſacred regiſters of the holy
ſcripture, ſo to be vnto vs, ẏ
image of thy glory, the Law
of thy kingdome, the ladder
to Heauen, the gate to para-
dice, the trumpet of ſaluati-
on: to be briefe, the treaſury
of piety, vertue, wiſedome,
conſolation, and perfection.
Yet the fleſh neuertheleſſe
ignorant raſh, and peruerſe
hath neither eies to perceiue
theie ſpirituall riches, nor
eares

eares to heare ẏ wholeſome
doctrine, but doth rather diſ-
daine it, as it were ſome de-
uiſed diſcourſe, and vnpro-
table voice: or howſoeuer it
be, ſuffering it ſelfe to be ca-
ried away with it own and
feeble imaginations, taketh
in this verely, the thorn for
the roſe, the leafe for ẏ fruit,
and the huſke for the kernel.
And thus are wee all borne
in this error, in this calami-
tie, in this way to mortall
ruine, vntill that thou, O
mercifull God, makeſt vs
to bee borne againe, of the
ſpirit, and in will to make
our thoughts capable of the
light of thy word; & through
true faith, to apprehend the

myſte-

mysteries of thy kingdom
the couenant of life, the gu
pel of thy peace, and the a
lured testimonies of th
mercies. Vnto this grace
inestimable valew doth m
timerous soule direct h
vowes in searching thee (
great king of Heauē) thro
out the course of thy faith
full testimonies, which m
nister wisedome to the ign
rant (the holie Scripture
I beseech thee therfore (m
God) vouchsafe to direct a
guide me in the vnderstan
ding of this eternall truth
through the operatiō of th
spirit, (the true teacher
our soules) that beeing
him instructed, I may acti

pli

pliſh and make my ſelf perfect in theſe foure cheefe prin
ciples of the doctrine of Sal-
uatiõ, which arefully taught
at large. (The knowledge
of thee the true God, & the
God of thy people: the know
ledge of faith, of pietie, and
of righteouſneſſe.) Whereby
I may obtain the end of my
being, and therein euen my
ſouereigne felicity, which
is to know thee, to glorifie
thee for my God, to beleeue
thee, & in thee, Jeſus Chriſt,
and in Jeſus Chriſt, to loue,
feare and ſerue thee, accor-
ding as thou doſt command
vs, and in all things to ob-
ſerue equitie towards all
men. For thus are thy chil-

dren

dzen bound to learne, acc
ding to the measure of
gift of thy grace, thy fath
ly loue, in thy welbelou
son, namely by contoyni
therto the feare of thy na
that is to say, that reuere
that causeth vs in humili
and obedience, to shunne
uill, and do good and to e
brace righteousnesse, & th
rity. Walking in this so
O Lord, vnder thy cond
in the Cõmunion of Sain
I shall want nothing to
comfort or perfection, and
good time, a depart (my li
beeing ended) to recei
peace and perfect ioy, in
eternall habitation of
blessed soules, So be it.

Th

The eight Prayer.

That we may not depart from the Church.

Chriſt hath loued thechurch & giuen himſelfe for her, to the end he might ſãctifie her, after he hath purged her by the waſhing of water, through the word. She is the houſe of God, the prop and piller of truth: the gates of hel ſhall not preuaile againſt her. *Eph.5. 1.Tim.3. Mat.16.*

ALmightie GOD
righteous & mer
full who in thy
stice and wrath
the iniquitie and disob
ence of man diddest o
smite the world with the
uerflowing of waters, a
in thy mercie and loue d
dest extend thy singular
uour vpon the Arke of
seruant *Noah*, sauing him
his familie from the ge
rall inundation, intend
in that small flocke of
faithful to preserue and k
thy chosen people that th
might for euer serue to
glory. I learne out of
word, that thou wilt
m

more deſtroy ỹ earth in that
maner, and therefore thou
haſt left vs the rainbow to
remaine for a ſigne. Neuer-
theles what elſe is our poore
life languiſhing in the in-
fection of ſinne, but a deluge
of euils, & running ſtreame
of miſeries that falleth vpon
all men, and indifferently
leadeth them vnto death? In
one only thing therfor muſt
my ſoule take comfort, that
as *Noah* was preſerued frõ
the vniuerſall ſhipwrack in
his wodden Manſion by the
promiſe that hee kept in his
hart, ſo that a thouſand fal-
ling on his right hand, and
a thouſand on his left hand,
he remained ſound and ſafe

vnder thy wing, euen so I hold my self assured against the assaults of sin, and in the middest of the wofull rocks of this world, yea euen in ỹ straits of the graue, ỹ thou wilt alwaies preserue from all calamities and miseries, those who stand fast in the Arke of thy Church, grounded vpon thy word in the gospell of reconciliation to the Lord Iesus, and depart in his faith. For as likwise, according to thy Iustice, ỹ diddest eue from the beginning pronounce the sentẽce of death against our Fathers, because of their transgressions, euen so it pleased thee, euen then also to com-

fort

ſor them in thy mercie, w the promiſe of life in this great Redeemer to come, to the end, that embracing him by faith, they and their children holding this foundation, ſhould erect vnto thee a temple of liuing ſtones, holy and ſtedfaſt for euer, for the ſanctification of thy name, and the bleſſednesſe of thy elect. And theſe are they (O Lord) who firſt in the time of the Patriarks, then vnder the law, & laſtly, vnder the Goſpell, beleeued thy word, worſhipping thee according to the ſame; in certaine myſteries of religion, in all places, whether it pleaſed thee to call, gather,

and sanctifie them by the re-
mission of their sins, in the
bloud of thy sonne, regene-
rating them to euery good
worke, by thy holy spirit, e
of the same grace, giuing thē
from age to age diuerse vi-
sible signes for sacraments
in thy Church; so indeed she
is thy house, and the pallace
of thy glory, where thy truth
is lodged, which she vphol-
deth and aduanceth by her
holy ministery, preseruing
it also that it should not fall
into decay, and that the re-
membrance thereof should
not be lost from among men
Whereof likewise proceed-
eth the stability of ỹ Church
which the endeuours of Sa-
than

than cannot ſhake, becauſe the foundation of her faith & doctrine is grounded vpon the true, and immooueable rock, euen the pure confeſſion of the name of Chriſt. I do therefore beſeech thée my God, inaſmuch as thy mercy and goodnes hath brought me in, and hetherto held me vp, in this manſion houſe of thy graces, that thou wilt vouchſafe more and more to illuminate my hart and minde, to make me ſee and meditate vpon the ſpirituall magnificence of this thy habitation to the end that the ſacred porches thereof may be all my loue, and the only delight of my eies, and her

canticles the sole harmony of my eares: and that I may so affectionate my self to her celestiall beauty and riches, that I may hold one day in thy Church more dere, then a thousand elswhere. That this so sweete company, I say, of thee (O our Father) of thy Sonne our redæmer, of the holy Ghost our comforter, of so many thousands of Angels, & of elect, which liued here beneath in the visible kingdome of thy glory, and by infinit wonders in the communion of saints, may bee my whole desire, & ỹ sole subiect of my delights, that I may neuer depart therefrom, notwithstanding

whatſoeuer aſſaults & temptations I am to endure according to the condition of the militant Church, & vnder this her gallant poeſie (To beleeue, to do well, and and to ſuffer affliction) ſith that namely there is not any ſuch miſhap, or ſo much to be feared, as to bee out of this holy temple, wherein onely abideth all light, truth ſaluation and life: and in all other places, darkneſſe, lying, ſhipwrack, and death, haue their dwelling. For ſo through thy grace, O my God, praying and meditating, I ſhall ſpend my daies in ioy, expecting, in peace, my laſt houer, to partici-

pate in the triumph of the same Church above, and to liue eternally in thy rest, Amen.

The ninth Prayer.

For the obtaining of the efficacie of holy Baptisme.

Iesus comming to his Disciples, spake vnto them saying: All power is giuen vnto me both in heauen and in earth. Go ye therfore, and teach all nations Baptizing them, in the name of the Father, and of the Sonne, and of the Holy Ghost, and teaching them

them to obſerue all that I haue commanded you. Mat. 28.

O Eternall God, only good and wiſe, thou haſt vouchſafed by thy Sonne, that great prophet, to teach vs that whoſoeuer is not borne of water and the ſpirit, cannot enter into thy kingdome; and that fleſh & blood are not capable of the ſight of thy glorie. Thou, O Lord, art eſſentially holines and righteouſnes. How thē can vncleannelle, and iniuſtice approach neere vnto thee? So it is that wee are by our nature corrupted, &

by sinne polluted, whereby the Sentence of death, both first and second, hath ouertaken all men; howbeit, of thy infinite mercy, thou hast vouchsafed to saue from a gulph of miseries, those that in thy vnsearchable counsell are predestinate to life, redéeming them from hell, and making them to be borne againe in Iesus Christ, thy eternall word, by ẏ which thou haddest first giuen thē beeing. And these are they that are borne of water and the spirit into thy Church: through the efficacie of the sacred misteries of thy grace and specially of holy Baptisme, that being clothed a-

new

new in the nature and righ-teouſneſſe of Chriſt their ſa-uior, they may become new creatures, pure & pretious before thee. Now through thy great mercie (O God) I haue, in thy holy Temple receiued this ſacred pledg of thy couenãt, and of our new birth in thy name, and in ỹ name of thy Sonne, and of the Holy ghoſt, according to ordinance, as it hath pleaſed thee in the renewing of thy Church, by the preaching of the Goſpel, to manifeſt thy ſelfe farre more clearely in three perſons of thy deitie, then vnder the figures and ſhadowes of the Law. For in Chriſt, replenifhed with

grace

grace and trueth, thou hast made thy selfe visible, who hath reuealed himselfe, and the Holy ghost also, by plentifully spreading the beams of his glory vpō vs, through the brightnes of his woorks, altogether diuine and miraculous. We cannot so much as apprehend the vertue & efficacie of the sacrament of baptisme, vnlesse wee begin by the meditation of thy free mercie in thy Sonne, and so do proceede in the contemplation of him, performing his office, euen so farre forth as to die for vs: & with him we doe conioyne the Holy Ghost, through whō Christ doth wash vs in his bloud,

rege-

regeneraſeth vs, & maketh vs partakers of all his benefits. This, O Lord, I know by thy word, that like as the ſacrament of baptiſme is vnto me a certaine earneſt penie of my ſalvatiõ: ſo muſt it in my owne conſcience, & before men, bee vnto mee a perpetuall teſtimony of my faith and of my hope. So only doth this ſacrament obtaine his perfection and fulneſſe, namely, when ỳ ſhadowed in the waſhing of my body with the ſigne of water, is effectually wrought within my ſoule, throughout the whole courſe of my life. For in like manner was the ſhadow of the couenant

fulfilled, in cutting away ȳ
foze-skinne from the Chil-
dzen of *Israel*, when by the
circumcision of their harts,
they became careful to walk
in the statutes of Gods law.
I beseech thee therefoze, O
my God, as I carie in my
fozehead the holy marke of
Chzistians, so vouchsafe, wᵗ
thy finger, to graue in my
heart this diuine Character,
to the end that I may euer-
moze beare and bzing foꝛth
such fruit & effects, as may
be acceptable in thy sight,
and pzofitable to my selfe,
as my Lozd Iesus, by his
spirit wozking in me, wash-
eth away my sinnes and re-
generateth my soule, so I
may

may likewiſe, by the efficacy of his owne vertue, and receiuing from him, grace, perſeuere in the faith of my baptiſme, ready to euery good worke. And that as I was baptiſed into his death, ſo likewiſe to bee buried with him, by being dead vnto ſin ſo that I may be grafted w̄ him, to the ſimilitude of his reſurrection in glory, liuing no longer to ſinne, but to righteouſneſſe, wherby thy name, O eternall God, may be ſanctified, and I crowned in my latter day with the crowne of immortalitie amongſt the company of thy bleſſed ones. So be it.

The

Maiſter Bezaes

The tenth Prayer.

For the Communion in the holy Euchariſt.

Ieſus tooke bread, and when he had giuen thanks, hee brake it, and gaue it to his diſciples & ſaid; Take, eate, this is my body. Thē taking the cup, & giuing thanks, he gaue it thē, ſaying, Drink yee all, for this is my blood, the blood of the New Teſtamēt, which is ſhed for many to the remiſſion of ſinnes. *Mat.* 26

All

ALmighty and euerlaſting God, accoꝛding to thy loue & infinite goodnes, it hath pleaſed thee, that not onely to redeeme vs from ſinne, from death, and from hell, & in all points to make vs bleſſed, thy only ſonne (ỹ knightneſſe and fulneſſe of thy glozy) ſhould take vpon him humane fleſh, and after he had taught vs the way to heauen, ſhould die vpon the croſſe, foꝛ the accompliſhment of his office, but alſo ỹ this great benefit might ſtil be preſent to our perpetuall comfoꝛt, & foꝛ the encreaſe and ſuppoꝛt of our faith, ỹ his

his body risen againe in glo-
ry for our righteousnes and
perfection, ascended into hea-
uen, and sitteth at thy right
hand, should also bee com-
municated vnto vs here be-
neath in thy Church, in the
mysterie of the Eucharist, to
bee our foode and nourish-
ment vnto holy and eternal
life. Thus is there sealed in
our harts that promise that
he hath made vnto vs in the
gospell, that hee will, at all
times, make vs partakers
of his flesh and of his blood,
and in this Cōmunion giue
vnto vs the true and sound
foode of our soules, that in
him (who is ȳ liuing bread
descended from heauen) we
may

may obtaine our peace and felicity. O mightie prouidẽce of the Lord, who called vs to communicate in his bodie before his death, to the end to shew vs, that by death he should not be destroyed, and that hee would neuer leaue his Church. O what a refreshing is this, in this our earthly pilgrimage, & what a delicious banquet, in the bread and wine, consecrated by the word of Christ, to eate his glorious flesh, and to drink his precious blood: when by faith in his promises, and by the vertue of his holy spirit, hauing our harts cleansed and lifted vp on high, his life, together with all

all his graces and blessings is made ours. O infinit blessed is that flock ỹ hath so liberal a shepheard, that will nouzish it with his bloud, to the end it may liue in him, and of him, free from all languishing & misery, O what a comfort it is in this valley of teares, to find meanes to feede vpon such foode as wil not perish, but reioyce al our sences, and make vs to liue eternally. For so and with such efficacie (O Lord) do we communicate in the bodie of thy Sonne crucified & risen againe, and in his bloodshed for the washing of our soules, whē at his holie Table the sacred signes are, by

his

his ordinance, deliuered vnto vs, and that we do receiue them as he hath commanded, expecting that aboue in heauen without any exteriour meanes, we may eat this bread of life, and drink this sweete drink in the company of the Angels, and of all the blessed, then at the full inioying of our vnion with thee, O great God, & the ioy of our beatitude accomplished. O most desired day, wherin we shall be fed and satisfied with this celestiall bread, that wee may neuer die, nor thirst againe in this newe life, where thou, O eternall God, shalt be wholy in vs. Oh happie are we already

dy, who already in Christ in the communion of ỹ faith full, do taste the sweetnes of this celestial bãquet, wherin we shal sée thée, and face to face contemplate, Father, Word, Spirit one only and true God, being filled with thy glory in endlesse peace. To the end therfore that according to thy Commandement, O Lord, I may worthily present my selfe to this holy banquet of sacred food which the Angels do admire and honour, which also thou dost not communicate but to thy flesh, I beseech thee give mee grace well to discerne the bodie of my Saviour, in trying my selfe according

cozding to his wozd, ſo as my heart may be clenſed frō ſinne, and vncleanneſſe, and repleniſhed with thy loue, & with euery other ſpiritual vertue, to the end, that euen this day, harbouring therin this great King of heauen, I may encreaſe in the faith & hope of my ſaluation, by his holineſſe and righteouſneſſe I haue repoſed al my confidence in thy mercie, I neither ſeeke noz hope foz any good oz grace, but from thee (my God) and in thy ſonne and foz his ſake, I do deſire in my place, with ſimplicity to celebzate the remembzāce of his death in ȳ holy church to the glozy of thy name, & the

the peace of my soule. I re-
nounce the dead workes of
flesh, and the lusts therof, I
doe put off all enmity and
malice, with a good intent
to embrace ȳ liuely workes
of the spirit, and to dwell in
loue and charity with my
neighbours, I do beleue in
the promises that Christ (ȳ
infallible truth) hath pro-
nounced with his owne
mouth, That at his holy ta-
ble, he will truely make me
partaker of his bodye blou
to the end I may possesse
him wholy, and in such sort,
that being made flesh of his
flesh, and bone of his bone,
he may liue in me, and I in
him for euer. Helpe O Lord
th

the weakneſſe of my faith, ſuppoꝛt me in my infirmity, and in that deſire which ȳ giueſt me, to pꝛofit in ȳ ſoũd knowledge of thy myſteries and in the pꝛactiſe of ȳ paths kingdome, conioyne vnto ȳ ſame deſire, the perfoꝛmãce of the dẽde. Foꝛ it is onely by the vertue of thy ſpirit, in ſincerity of heart, that I ſhall this day receiue from the ſame Ieſus, the effect of his woꝛd, in participating truly in his new and eternal teſtament, the couenant of grace, ſo to perſeuere in this bleſſed ſociety of his Bodie, that from him I may inceſſantly gather ſtrength and life, and vnited with him, I

incessantly gather strength and life, and united with him, I may also attaine to be one with thée (my Creator.) Grant me therfore, ỹ in this manner I may, with thy Church, celebrate the most holy remembrance of our Lord, and of the work of our redemption, to the end, that so receiuing this great sacrament of his body, with a newe augmentation in al heauenly grace, with so much the greater cõfidence I may againe call vpon thee my God, and my Father, and more and more glorifie my selfe in thy mercies. Wherfore

The eleuenth Prayer.

For thankſgiuing after the Communion.

And when they had ſung a Pſalme, they went out vnto the Mount of Oliues. Mat. 26.

O Lord, my God, & my Father, euen from the bottome of my hart, & with all my ſoule, I yeelde thee praiſe and thanks, for that it hath pleaſed thee to enlarge ſo great a benefite to me miſerable ſinner, as to haue drawne, and receiued

me into the sacred Communion of thy Sonne Iesus Christ my Sauiour. The heauen of heauens are not able to comprehend him, yet doth he so farre honour vs, as to vouchsafe to communicate with vs, yea euen to enter into vs (poore worms of the earth,) For such was thy good pleasure (O Lord) to deliuer him once to the death, for the redemption of thy elect, & as to euery one of thē, so dost thou this day giue him to me, to bee my foode and spirituall sustenāce, that I may liue of him and in him, blessed both in body and soule eternally. I beseech thee therfore, O mer-

ci-

ciſull Father, ſo to bleſſe in me, this holy and myſticall action, that my vnworthineſſe make it not vnprofitable vnto me, & that the pretious blood of thy ſonne, be not in vaine ſhed for me, & offered me to drink: but that waſhed in the ſame, & cleanſed from my ſinnes, I may obtaine that iuſtification, & holines, that beſéemeth thy childrẽ, who haue this moſt holy one to be their hoſt, and head, and thy ſpirit for their light. Let me not be ſo wretched, as to abuſe theſe ſacred meats, which thou doſt cõmunicate to thy houſhold of faith onely, the profaniſion wherof coſt thy welbeloued

Sonne Jesus so déere. Father (my God) grant that in true efficacie I may participate in this sacrament of his body to encreale in faith and loue, and all other thy gifts, that I may neuer abandon thy holy couenant. Alas, whither should I goe but to thée, the fountaine of eternall life, by Christ, who is the fulnesse thereof, and by whome it runneth into vs? Cast from me all carnal cogitations & delights, & all these earthly baites, which turne to gall and corruption, because I haue in my bowels, an incorruptible foode, more sweeter then honny, the bread of Angels,

the

the bread of heauen, ỹ bread of life, which without any ſacrament we ſhall feed on aboue, without end; where Chriſt, according to his promiſe, ſhall, with vs, drinke the fruite of the newe vine, yelding vp vnto thee, the kingdome, O eternall God, that thou maiſt be all in all. I doe therefore reſigne my ſelfe into thy hands, and vnder thy conduct, that I may runne my race in ioy, and a good conſcience before thy face, and before men: And that I may depart in peace when my houre is come becauſe Chriſt is my life. To thy name therefore, (O almightie creator) to thee re-

deemer of the elect, to thee cōforter of the faithful, who by thy secret vertue doest worke this vnspeakable and miraculous coniunction of our soules with the body of the Lord: To thee Trinity (Father, Worde, Spirit) one only and true God, bee all honour and glory Amen.

The twelfth Prayer.

To obtaine the gift of Faith.

The Lawe was our schoolemaister, to bring vs to Christ, that we might be iustified by faith. *Abraham*

ham beleeued in God, & it was imputed to him for righteouſneſſe: ye all are the children of GOD by the faith, that is in Ieſus Chriſt. *Galath.* 3. *Rom.* 4

ALmightie and eternall God, it hath pleaſed thee in thy vnſearchable counſaile, for a time, to giue vnto men, the Law, to the end to guide thē to Ieſus Chriſt vnder a ſchoolehouſe of figures and ſhadows, euen thoſe whome thou of thy grace haſt called into the faith of this promiſed Sauiour, to obtain in him their iuſtification and ſaluation.

And when in the fulnesse of time hee appeared vnto vs, clothed in our nature, for ẏ accomplishing of thy great and pretious promises, this iustification of thy elect was fully reuealed & made ours, by beléefe in his Gospel. But O Lord, thou dost wel know and euery man in himselfe féeleth, the incredulity, and weaknesse of man, who being but earth, and flesh, cannot climbe vp into heauen, and to the spirit of life, so to confesse and apprehēd these déepe mysteries of thy loue. And indeed it is an ancient and common complaint of thy Prophets and Apostles who many times haue said

as

as much(O Lord who hath beleeued our preaching?) Alſo there bee ſo many impoſtures in the world, ſo many dreames, ſo many inuentions; yea which is more, ſo many aſſaults. ſo many ſnares, and ſo ordinary miſeries that ſhake the beſt: To be breefe, ſo great is the vanity, ignorance, & infirmity of our nature, that if thou (O moſt mercifull GOD) worke not ſ in vs, which thou commandeſt vs to doe, if thou doſt not teach vs that we may know, if thou doſt not cõuert vs, that we may cleaue to thy word, if thou doſt not giue vs to thy Son, that he may keepe vs thine,

if

if he bring vs not cloathed in his righteousnesse to the throne of thy grace, & if thy spirit leadeth vs not in the paths of thy kingdom, holdeth vs fast in the effects of his gifts, vpon the way of thy truth, we cannot harken to this voice of the shephard of our soules, neither in our harts conceiue such and so liuely a faith, that all vncertainty might bee banished, and the same sealed with his owne efficacie: much lesse can we feele the peace & ioy that true faith bringeth with it. For that cause, (O Lord,) in thy loue hast thou promised to poure vpon thy children and seruãts

this

this ſpirit of thy ſtrength, light, mercie and perfection to forme in their harts, this thy ſingular gift, which vnto vs, is a ſubſiſtance of the things that we hope for, and a demonſtration of thoſe ẏ we ſee not. By this ſo holy and neceſſarie an ornament of the faithfull, we doe in all aſſurance, cry vnto thée, *Abba Father*, and in our conſciences féele, that we are at peace wͤ thy maieſty, throgh Chriſt, being iuſtified in his bloud, that we may liue religiouſly and holily according to his word. I do therfore beſéech thée, my God, to accõpliſh, in my ſoule, theſe great effects of thy loue, new

cloa-

new cloathing me with the light and vertue of thy holy spirit, that after the measure of the gift thereof, I may be able, with a true and lively faith, to penetrate into the secret of my calling, and to that end, vouchsafe so to augment in mee this faith, that by the degrees of the perfection thereof, it may appeare in all her fruits, causing me to worship, invocate and serue thee according as thou commandest, that my vnderstanding may bee withdrawne from the seduction of errour, and my will from carnall concupiscence, also that my hart may infinitely be comforted with the set-

ting

ling of this, that by Chriſt I am reconciled to thee to holineſſe of life, and eternall beatitude: ſo that daily encreaſing in this all ſpiritual vertue, I may attaine to ſome portion of thy Soueraigne wiſedome, and perfect righteouſnes, to the end, that when my ſoule ſhall forſake this fleſhly habitation, the ſame faith may be as wings to tranſport it into thy boſome, to the celeſtiall reſt of the Angels & Saints, there to poſſeſſe the fulneſſe of her peace, and of all ioy, So be it.

The

The thirteenth Prayer.

To demaund the vertue of hope.

GOD, by his great mercie hath regenerated vs to a liuely hope, by the resurrection of Iesus Christ from the dead. To the end that being iustified by his grace, we should be made heires according to the hope of eternall life, which hope maketh vs not ashamed. 1. *Pet.* 1. *Tim* 3. *Rom.* 5.

O God, all good and wiſe, it hath pleaſed thée, by certain meanes, and proceedings, to worke in thy elect, regeneration neceſſary for their ſalvation, whereby they do in themſelues feele the old *Adam* to die with his luſts, and the new man to encreaſe in the deſires of righteouſneſſe, when the Holy Ghoſt euen this day plucketh out of their harts, vice, & inſtead thereof, planteth vertue, making it to bring forth fruit, furthering thereby daily, the rooting out of ſin, and encreaſe of the gifts of thy grace. I beſeech

seech thee (O Lord) that as it hath pleased thee, freely to iustifie mee by the singular gift of faith in our Saviour Jesus Christ, granting me peace with thy Maiesty through his sacrifice: so thou wouldest vouchsafe to illuminate the eies of my soule, as to make me know, to the sanctification of thy name, what the hope of those is, whome thou hast called to the incorruptible inheritãce of thy glory. Grãt (my god) that my thoughts may bee replenished and contented with this stedfast hope in thy loue, which thou offerest vnto vs in the Gospel, with this holie desire, I say, sup-

posed

poꝛted with an aſſured ex-
pectation one day, and ſoꝛe-
ner to obtaine the celeſtiall
riches, which thou haſt grã-
ted me to beleeue, which no
eis hath ſeene, no eare hath
heard, noꝛ any vnderſtand-
ing hath compꝛehended:
namely, that I may be able
to behold thy countenance &
line, to participate without
end, thy kingdoms aboue, to
enioy there the ſocietie of
the Angels, to be there a fel-
low heire, with the glozified
ſpirits: Finally, there to bee
fully vnited vnto Chꝛiſt, &
by him, to thee, O Father, ỳ
fountaine of eternall life, &
ſo to poſſeſſe the ſouꝛaigne
good eternally. Let this ho-
ly

ly meditation, and the hope to enioy that full and perfect contentment, so occupy my senses, that it may bee my thought, my pleasure, my labour, my habitation, & my most ordinary vacation. Also that all the cares of the world, and the affections of my flesh, which might divert me from so christian a resolution, may giue place to this spirituall vertue, the anker wherof resteth in heauen, that it may lodge wholy and for euer in the secret of my heart; sith it is very true that it wil yeeld as certainly his solide & sole good, in fulnesse of time, as if already I did possesse it, vnitting

ting me vnto thée (O Lord) by the holy myſteries of thy grace. Alſo thou art the beginning and the end of our hope of eternall life, becauſe thy loue is powred vpon vs by the holy Ghoſt, whom thou haſt giuen vs, and thy Sonne Jeſus is the meane and fulneſſe, according as in him doth remaine all that is beautifull, delectable, peaceable, rich, permanent, and glorious aboue in Heauen, which thou haſt promiſed vs. Of which treaſure of inestimable valew, thou doſt thus euen already grant me the vſe, by the effects of thy diuine vertues, which make me to pierce through ỹ heauens

uens with my imagination and to establish my soule in thy peace, as if in my bosom I kept the full fruit of thy promise, and did already liue there aboue in like estate as the Angels. For O eternall God thy mercie is vpon mee, as I doe trust in thee. And therefore, albeit I creepe here vp and downe, through many infirmities; Yet will I in patience abide the appearing of thy glory in the day of the comming of thy Sonne, to iudge the quick and the dead, as being thorowly assured, through thy grace, in the end of my course, to obtaine the diadē wherewith thou crownest thine

thine; and at the laſt day, e uer in my fleſh, to behold that great Sauiour of the e-lect, who liueth with thee e the Holy Ghoſt one God eternally Amen.

The fourteenth Prayer.

To obtaine the vertue of Loue.

God is loue, & he that dwel-leth in loue, dwelleth in God, and God in him. The end of the Lawe is loue out of a pure hart, & a good conſcience, and faith vnfained. 1. *Ioh* 4. 1. *Tim* 1.

ETernall, who art all loue, and who according to the infinite vertue therof hast loued vs before wee were, as also since the time that we were thy enemies, vnthãkfull sinners; adiudged to death, and to the pains of hell, thou hast, I say, frely so loued vs, that thou hast giuen thy only sonne to the world, to redeeme vs, with the price of his bloud, and for vs to purchase righteousnesse, and a blessed life, This being so, O Lord, the originall and fountaine of loue, make it with efficacy and reflection to shine into al places,

ces, whither the knowledge of thy grace ſhall come: likewiſe, that where thou doſt more neerely communicate thy ſelf, by making ẏ flames of thy loue to be more liuely felt, grant alſo, that thereby the effects of thy ſpirit, ẏ greater loue towards thee may appeare. I beſeech thee make me more and more to meditate and comprehend this thy admirable loue, ẏ I may accordingly frame my ſelfe, to that loue ẏ requireſt of thy children, and truly faithfull, which is alſo the end of the whole law, & preceps of the Goſpell. So that in pureneſſe of hart, w̃ an vpright conſcience, and

with a true and liuely faith, I may attaine to the knowledge of thy truth and will, to the end, in all, & through all, to obey thée with a quiet conscience the same being the cheefest, the highest, and the most perfect degrée of loue, that we can testifie vnto thee (O our God) and y which leadeth vs to the perfectiō of Christiā life, which of mortall men maketh vs as it were Angels, which albeit we liue vpon earth, maketh vs Cittizens of heauen to be briefe, it is that which in the secret of our harts giueth vs a sweete feeling of thy peace, which surmounteth all the reason of our vn-

der-

derſtanding. That alſo ther-
by I may learne, that there
is none that can loue thee
perfectly, vntill he hath bin
preuented by the ſweetnes
of thy vnmeaſurable loue, &
kindled with ỹ flame. That
we loue thee, becauſe thou
firſt louedſt vs, and like as
alſo through thy grace thou
makeſt thy ſelfe and thy be-
nefits knowen vnto vs. The
more therefore that we find
our ſelues diſpoſed to loue
thee, the more ſhould we be-
leeue that thou makeſt thy
ſelfe to be felt in the inward
parts of our ſoules, to be our
God and our Father, & that
therefore we haue the grea-
ter cauſe to confirme & com-

fort our ſelues in the loue ẏ
thou beareſt vs. O Lord
make me alſo to vnderſtand
that as Chriſtian charitie
doth eſpecially regard and
looke vpon the holy deitie,
(Father, Sonne, and Holy-
ghoſt) one onely God, that
wee may loue thée with our
whole hearts, minds, and
ſtrengths: ſo hath ſhe a like
regard to her neighbor, that
in thee, and for thy ſake, be-
cauſe he beareth thy image,
wee may loue him as our
ſelues: for in theſe conioy-
ned and reciprocall things
alſo Chriſt teacheth vs the
bond of perfection, euen that
we ſhall indéed be his diſci-
ples, if we loue one another,
be-

becauſe he ſo ſhall fulfill his
loue in our harts. But be-
ing, O Lord, very true, that
the faith which thou giueſt
vs doth ſingularly vnite thy
familie together, graunt me
the ſpirit of loue, which lea-
ding mee to doe well to all
men, doth teach me principa-
lly to loue the houſhold of
thy Church, that I may w
ready will, yeeld them all
help in their neceſſities. In-
aſmuch alſo as our redæmer
(the perfect pattern of chari-
ty) hath loued his enemies,
procuring them good for e-
uill, and bleſſing for iniury,
I beſeech thee, my GOD,
giue me grace, to extend my
loue to thoſe that hate mee,

that without hypocrisie, or vaine glory, I may, to my power, helpe forward their good and saluation. And so ỳ I may beare an vpright and lowly heart to all men, whereby all ỳ faithfull may be edified & comforted: & others, seing my good works (rather thine than mine,) may bee constrayned to glorify thee, *O our Father which art in heauen, &c.*

The fifteenth Prayer.

That wee may well vse afflictions.

If

If any man will follow me, let him forſake himſelfe, and take vp his croſſe and follow me. By many tribulations wee muſt enter into the Kingdome of heauen. Hee chaſtizeth him whome he loueth, & ſcourgeth euery child that hee receiueth. Mat. 16. Act. 14. Heb. 12.

LOrd, my God and my father, I learn in thy word that none bee true Diſciples of Jeſus Chriſt, but they that follow his ſteps, whereof hee hath deliuered vs a ſure mark in theſe two chief points (the renouncing

of our selues, and the volun-
taris enduring of the crosse.
For naturally wee are in-
neagled, wt a disorderly loue
to our selues, & do presume
too much of our owne per-
sons. It is therfore necessary
for vs to renounce our own
nature and reason, and to a-
bandon our owne affections
to suffer thee and thy loue
O our God, to liue & raigne
in vs. Then must wee pro-
ceede to the other point, that
is, cheerefully to beare out
the afflictions and miseries
of this life, wherein it plea-
seth thee especially to exer-
cise thine, vpon diuerse good
considerations, namely to
make thē conformable to ỹ
image

image of thy Sonne, to the end, that ſuffering with him they may alſo raigne in his glory. For it is very true, ỹ all men by ſin, doe eate the fruits of the earth in labour and bread in the ſweate of their browes: that they all liue in a ſea tolled with many ſtormes, and croſſed with many anguiſhes. But all haue not the gift of thy ſpirit, to learne by his doctrine that the bread of affliction doth nourish and ſtrengthen the faithfull ſoule, that the cup of bitternelle is therunto a ſweet & wholſom drink, & all tribulation a ſpirituall medecine, to purge it frō the leauen of ſinne, and ſo to

forme euery true Christian to godlines and holinesse of life. For indeede the sundry temptations thy Children do endure, are not properly a punishment for sinne, but profitable corrections of thy hand, to make the triall of their faith to redound to their condemnation and profit, that their hope may encrease in the expectation of the beatitude to come, that their loue may kindle, through the Fatherly care y thou takest of them, in holding them vnder thy discipline, and that they may bee the more pricked forward to pray vnto thee feruently, and more & more

to

to reuerence thy power. But principally that they comfort themſelues in this leſſon of the Apoſtle (that ẏ eaſie afflictions of thine, which do but euen paſſe ouer them, do bring forth an eternall weight of moſt excellent glory. True it is, that by ẏ miſeries of this world, the outward man declineth, but on the other ſide, the inward man reneweth himſelfe with grace in the goods of the ſoule, ſo long vntill by degrée he be accompliſhed & obtaine his perfection. So that if our bodies doe languiſh, our ſoules do quicken if we ſuſtaine loſſe of terreſtriall things, thou (O Lord)

doſt

doſt preſẽt vnto vs thy king dome of heauẽ; & if this affli-ctiõ befall, ẏ any mã put vs to death he doth but haſten our paſſage to ẏ true eternal & bleſſed being. I beſeechthée therfore O merciful Father to giue me grace to acknow ledge, and well to taſte ſo many ſwéete and profitable fruits, as theſe thy Fatherly corrections doe bring with them: cõſtantly meditating that the eies of thoſe ẏ looke vnto thée in a chriſtian hope do neuer faile, that their ex-pectation hath not confoũ-ded them, that the number of thy cõſolations haue ſur-mounted their ſorrows: and that the end of thy viſitati-
on

on hath alwaies béene profitable & happy vnto them. For thou delightest in mercy, and thy compassion is vpon all those that call vpon thee in their distresse. Let therefore the inuocation of thy name be vnto me a strōg Tower, to defēd me against all feare, and temptation, as béeing assured ẏ hauing reposed my confidence in thy grace which is purchased for me in Christ, I shall, in my necessity, find thy fauourable hand, by thy vertue to ouercome all the enemies of my peace. But especially graunt, O Lord, that I may attaine to this reasō of true wisedome, alwaies to be content with thy will.

the soueraign and iust cause of all things; namely, in that it pleaseth thee, that the liuerie of thy household should cõsist in carying their crosse after thy Sonne, to the end that I should neuer but be seasoned to drinke the wholsome myrrhe which purgeth the soule from the lusts of the flesh, and replenisheth the same with the desires of eternall life. Also that I learne in whatsoeuer my estate, cheerefully to submit my selfe to the conduct of thy prouidence, as being well assured, that whatsoeuer I suffer, all the crosses of my life shall be vnto me so many blessings and helps from

thee

thee my Father, to make me goe the right way into thy kingdome, and increaſe vnto me the price of glory in the ſame. For it is very true that euery one ſhall freely receiue his reward according to the burthen that he hath borne here below. Amen.

The ſixteenth Prayer.

For obtaining the Vertue of Patience.

All things written, are for our learning, that wee, through patience and cõfort of the ſcripturs might haue

haue hope, patient in tribulation, perseuering in prayer. Rom. 4. & 12.

God of patience, and of all consolation, the iust dispenser both of calamities and benefits, and that all to one end, euermore happy to those whom thou louest in thy eternall sonne, our Lord Iesus Christ as there is nothing in thy word, but serueth to our learning, and to the guiding of our temporall life, as a meanes to obtaine the possession of heauenly ioyes: so doth it principally insist in

this

this, to lift vp our hearts to an earneſt meditation, and firme expectation of eternall life, ſtanding vs in ſtéd, in regard of the ſame, among ẏ thoznes of this woꝛld, to the attaining of a conſtant patience, and therein confir-ming vs by holy conſolati-ons, to the end, that hauing done thy will, O Loꝛd, we may reap thy pꝛomiſe. This vertue therfoꝛe is the firme piller of our hope, ẽ which teacheth vs, not to loue the things of the earth, as any felicity, but conſtantlie to lake vp into heauen, whore our peace and ioy doth re-maine. But becauſe the ef-fect of ſo holy a reſolution doth

doth far surmount our own
forces. I beseech thee, (my
God) to grant me this true
patience of the faithfull,
which is so necessary for me
namely with a meeke and
moderate heart, to beare all
aduersities, also that I may
learne to humble the pride
of my nature, which other-
wise is excessiue, and not to
be tamed, that so I may ac-
knowledge and know how
to contemne ꝑ vanity of the
flesh his reasoning, which
together with the lusts ther-
of is with sweet and delicate
things norished vnto death
& that contrariwise I may
affectionate, and strengthen
my selfe with Godly medi-

ta-

tations of the ſpirit, which ſuſtaine themſelues with hard and ſharpe things, to a holie and heauenly life: that going forward, I may reioyce and take comfort in theſe ſacred oracles: That affliction in the houſe of the righteous, is a ſecret mercy which thou giueſt him, as proſperity with the wicked is a hidden indignation of thy countenance: That the preſent ſorrow of thy Children, is vnto them ẏ watch of ſome future ioy at hand, and that at all aduentures, the laſt of their moſt painfull daies, is the firſt of their eternall reſt, in the ſecond life. If therefore I beare a-

ny

ny sickneſſe, or other misery in my flesh, let it bee borne with patience, as knowing very well, that the reward of sinne is death, and the sorrowes and distemperatures of the body are the heraults, and necessary forerunners, euen acceptable to all true faithfull people, because they call and dispose them to depart from labour to rest, from a mortall estate to immortality of life. If I haue but few of these goods & vaine honors of ẏ world that do so ver worldly men, I do liue in the greater content, not subiect to their enuie, but taking comfort in the true and only goods of

the

the ſoule, whereof, O Lord, thou art the liberall giuer, as alſo of grace, to thoſe that are thine, becauſe thou art their Father. O Lord our Redeemer, if I looſe ſome of my friends, euen of thoſe that are very neare me; yet can I take it peaceably, becauſe their felicity is haſtened, in that they depart in Chriſt, and that I can looſe, neither thée, nor the conſolation of thy ſpirit, for that I ſhall ſoone after follow them into heauen, whereby I ſhal therfore be the rather moued to giue thee thanks for the time that thy goodneſſe hath giuen me to enioy their preſence to ỹ comfort

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fort of my life, and not as it were by a certaine kinde of ingratitude towards both thee and them, mourne for their ioy and felicitie. In al other sorowes and griefes I should lesse trouble vs, giue me grace, my Lord, that I bee not mooued to bitternesse or anger, but that with a quiet minde, I may beare all, and treade vnderfoot the thornes of my life, as being assured in the end, to finde both the roses, and reward. To the same end also touch my heart earnestly with a feeling of thy benefits; namely, of those which thou hast liberally granted vs, for the necessities of this life, lest,

as

as an ingratefull wretch I ſhould forget them, after the maner of carnall men that are neuer content with thy benefits, but doe enioy thē without any acknowledgment, and which is more, are ready to complaine if they haue not all their vanities at a wiſh: yea which is worſt of all, when they haue often eaten at the table of thy Sonne, do lift vp their heele againſt him, wherin they are worſe then beaſts, that do acknowledge thoſe that feed and dreſſe them, & do humble themſelues in their preſēce. O moſt mighty God, deliuer me from the counſell of theſe wicked ones

and

and hypocrites, and let me not sit vpon the seats of the scorners, with whom godlinesse is folly, and the equity of thy law but a sport. But whether I walke, or stand still, whether I do, or suffer, grant, O Lord, that I may alwayes walke as in thy presence, to the glory of thy holy name, & that my soule may take counsell, and be satisfied in thy righteousnes, whilst in all patience I waite for my deliverance from all paine, and thy perfection of my felicity, at my departure from this carnall habitation, when according to thy promise I shall be received into thy kingdome, in the

the company of the Angels and ſaints, there to behold thy glory eternally. Sobeit.

The ſeuenteenth Prayer.

For the good vſage of mans life.

Thus ſaith the Lord, let not the wiſe man boaſt of his wiſedome, neither the ſtrong man of his ſtrēgth, neither the rich man of his riches: but let him that boaſteth, doe it becauſe he hath vnderſtanding, and knoweth me, that I am the Lord who ſhew mercie, iudgement & iuſtice vpon the earth. *Ierem. 9.*

Maister Bezaes

O Lord, great and wonderfull in thy works, thou in thy wisdome hast made and ordained them all; whereupon the heauens, without speaking do declare thy glory, & the earth is ful of thy riches: But especially vpon man hast thou powred forth thy most abundant treasures, in that thou hast created him to thy likenesse, excellent in all good things, and established him the possessor of the world, Lord of all other creatures, the mirror of thy wisedome, the beames of thy light, and the pattern of thy godnesse, and the most noble instrument of the sancti-

fica-

ſication of thy name: therefore haſt thou endued him, with an immortall ſpirite, capable of reaſon, to the end, I ſay, that in beholding here beneath the exquiſit workes of thy hands, & vſing them without interruption, hee might knowe, loue, feare, and honor thee as his father and benefactor; yea cleaue vnto thee for euer, vſing his life according to the principall end thereof. True it is, that by originall ſinne we are all fallen from the moſt ſingular qualities, neceſſary for the holding of our right courſe to ſo great felicity: Yet haue we not ſo put thē off as to reſt altogether na-

ked. for all that is re-eſtabliſhed in vs, and in a far better condition, by thy grace in our Lord Jeſus Chriſt, who cloatheth vs anew with the new man in a quickning ſpirit, and furniſheth vs with his light, to the end, that in the ſerious meditation of thy viſible workes, and in the right vſe of the benefits which we taſt therein, we might apprehend the celeſtiall inuiſible things, and acknowledge thee the author and perfection of all that is: That is, how the heauens appearing to our eyes, and the greatneſſe, and the beauty, and the motions thereof in ſo many ſorts, ſo

well

well ordered, and ſo profitable, do make vs, with our intelligence, to penetrate euen vnto thée, the admirable creator of all things; & in the excellency of the ſame to meditate vpon the height and depth of thy excellency, to the end, to ſing vnto thée, Pſalmes of thankſgiuing, and in the ſelfe ſame, to find reſt & comfort for our ſoules. Alſo whereas the ſunne lighteth and warmeth vs, the day reioyceth vs, the aire quickneth vs, the earth feedeth vs, the water moyſteth vs, and the night miniſters to vs reſt from our labors: and which is more (O Father of all the world) where-

as thou maintainest orders and gouernments, that thou pullest downe the proude, & exaltest the humble, that thou extendest thy punishments vpon the earth, and the inhabitants thereof, & thou visitest them with mercy, exercising thy iudgemēts vpon sin all families, as well as vpon great Monarchies (according as there is nothing in nature that taketh place, more or lesse, in respect of thy infinit glory:) surely in all these things, O inuisible God, thou makest thy selfe to be seene, and giuest vs cause to sing to thy name with a most excellent inducement to passe ouer our life

life ſoberly. But if we turne vnto our ſelues to conſider our owne nature, eſpecially the faculties of the ſoule, and the reaſon thereof, which directeth the body, and giueth diuerſe vertues to all the ſenſes, and that we repꝛeſent to our ſelues the admirable coniunction of the immoꝛtall eſſence with ỹ moꝛtall: Indæde ruminating theſe woꝛkes of thy hands, and vnable to compꝛehend the cauſes and ſecrets of the ſame, we yæld our ſelues ouercome, that we may pꝛeach foꝛth thy victoꝛie of thy ſoueraigne wiſedome, & ſay with the Pꝛophet (Thy knowledge is to marueilous

for vs, and ſo high, that we cannot approach thereto.) But if proceéding beyond this booke of Nature, we come to read in the booke of the Lambe ſlaine for our ranſome, and to ſée and meditate vpon the husbandrie of thy ſheepfold, and the abundance of celeſtiall bleſſings in the ſame, O Lord what height and depth of wiſdome, of charity, of mercy, of iuſtice is in the ſame! O the greatneſſe of ioy and peace to ỹ illuminate harts, that can penetrate into all theſe diuine myſteries, when we come to ỹ Church to learne thy law, to heare the goſpell, to worſhip and

call

call vpon thée, and to ſound forth thy praiſe, we are as it were in the ſanctuary of thy kingdome, and before thy face among the Angels to contemplate and celebrate thy glory.

Alſo when we do communicate in the ſacred ſignes of thy couenant, we ſée, we touch, we taſte, with our eyes, with our hands, and with the pallat of our ſoules the water of waſhing and regeneration, and the bread of life (the food of the ſanctified ſpirits) wherof we liue, and ſhall liue for euer bleſſed. Beſides (O heauenly father) it pleaſeth thée to giue vs here belowe in the

following of our course, a conuenient leysure, to meditate vpon the most wonderfull effects of thy spirite in vs, the singular worke of our new birth, the progresse of our faith, the fruits of our loue, the feeling of our peace in the hope of our saluation to come, when we shall, by Christ, be wholy vnited vnto thee alone. I beseech thee therefore, my God, to giue me grace in these godly and spirituall considerations, to acknowledge thy great benignitie in the gift and vse of this humane life, and to know how I am to cherish and nourish the same, because it is vnto vs as a treasure

ſure, abounding in all excellencies, riches, and prerogatiues, which it hath pleaſed thee to impart to our nature, the image of thy glory. So that remaining conſtant in my vocation, in the paths of thy kingdome, and free from the cares of the world, and all the vanities thereof, I may ſo loue this life, that it may be wholy deare vnto me, onely to know, worſhip, and ſerue thee, and my neighbors, according to the place whereto thou doeſt call me; and carefully to meditate to the ſame end, how thou doeſt alwayes miniſter iuſtice, iudgement, and mercy,

whereby I may learne to
line content in thee onely,
and of thy goods, vsing the
same with acknowledge-
ment, and alwayes reioy-
cing in well doing, alwayes
assured that thus fighting a
good fight, and keeping the
faith, I shall obtaine the
crowne of eternall righte-
ousnesse in the kingdome of
glory. Nobeit.

The eighteenth Prayer.

Vpon temporall death.

Our life is but as a vapour
which appeareth but for
a while, and then vanish-
eth away: For the reward
of sinne is death, and the
sting

ſting thereof is ſinne. But thanks be to God, who hath giuen vs victory, through our Lord Ieſus Chriſt, *Rom.6.1.Cor.15.*

ETernall God, w̄ w̄hom a thouſand yeares are as one day, and one day as a thouſand yeares, and whoſe iudgements ſo diuerſe, are holy, iuſt, and incomprehenſible. Where is ỹ man ſo gallant or proude, who thinking vpon the vanitie and ſhortneſſe of his life, doth not eaſily aſſwage his pride and preſumption, euen to the end that he extend not his temporall cogitations

tations too farre, but keepe them bounded within the limits of thy law, and refer the euent to the good pleasure of thy will?

The vertue of our fairest dayes is but affliction of mind, and miserie of our flesh, we fall as by a gushing of waters, we passe away as a dreame, or a smoake, our eares doe consume like grasse, that withereth from night vnto morning, and the longest time of our course (wherof sleepe nibleth away a good part) is but threescore and ten yeares, or fourescore for the strongest bodies, whilest in euery moment of life, the neerest and

smallest

ſmalleſt danger that threatneth vs, ſeemeth to be death, which as our ſhadow, followeth vs at the heeles, and laugheth at our goodly deuiſes, vntil ſhe hath ſcattered them in the wind, & brought vs into aſhes. But which is worſe, where is the man ſo holy and perfect, that doth not tremble and quake, if there bee represented vnto him (O Lord) the tribunall ſeate of thy ſoueraigne iuſtice, where wee all after death muſt appeare? Thy indignation againſt ſinners is manifeſt) and there is none righteous) thy vengeance is ready againſt rebellion (whereof we be all guiltie)

guiltie) which doth also cause, that death is vnto vs, not only as a temporall ending as concerning ỹ flesh, (whereat nature is moued and abashed) but also an interior feeling of the curse fallen vpon sinne, yea euen an entrie into eternall death, vnlesse there be for vs with thée our Father, Redemption in our Lorde Jesus Christ. I beseech thée therefore, my God, to giue me grace to know, how to meditate euery day of my life vpon this sentence of the holy Ghost. (That it is decreed that all men shall die once, and after that shall the iudgement followe,) to the

end

end that while I creepe vp and downe in this earthly myre, I ſuffer not my ſelfe to be deceiued with the deceitfull baites of the pleaſures of this world, neither with the allurements of the diuell, who ſtill ſeeketh by his ſubtleties to race out of our harts the remembrance of death, ſo for to detaine vs in the thoughts of vanity, & to entangle vs in the ſnares of our lusts. Grant me rather (O Lord) to know the vileneſſe and bitterneſſe of this miſerable life, to the end that withdrawing my affection from mortall things, I may be able to direct and ſtay my ſelfe in things ſted-

fast and eternall. And also that thereby the remembrance of death may daily be vnto me, as a trumpet to waken and call me, to the pursuite of my life, in the path of thy truth, and to kindle in me a holy desire, soone to depart out of the world, wherein, the longer a man soiourneth, the more is he loaden with infernall Marchandize (which is the filthinesse of sinne) and the more he cutteth himselfe off from that portion of soueraigne felicitie which is in the life to come. Truly he that hath most yeares hath most iniquitie, and he that croucheth most in the myre of

of the wozld, rotteth moſt. And therefoze to the Childzen of darknes, ỹ vncleanneſſe of the fleſh is a pleaſant habitation: But to the Childzen of light, to the immoztall ſpirits, to the regenerate hearts, heauen is much moze deſiderable. Grant therefoze, my God, that as I daily growe towards my ende, ſo I may liue the moze chærefully, learning in thy ſchoole, to pzeferre thy eternall life, beſoze the light of the Sunne, the glozy of heauen, beſoze the vanitie of the earth, the glorious habitation in paradice, beſoze the painefull tumults of the wozld, the ſociety

cietie of Angels, before the fellowship of mortall men, the onely blessed and permanent life, before the passing shaddows of this life, which is fruitfull in anguishes, ryotes, and labors, the triumph before the combat, the present possession of soueraigne good, before the hope of enioying: and that attending this hauen of health, I may know how to prepare my selfe by continuall meditation in these excellent consolations, that happie are they that die in the Lord; for they rest from their labors: That death is to them no death, but a sleepe in regard of their bo-

dies,

dies, then freed from the miſeries of life: and that, as for the ſoule, which findeth it ſelfe deliuered from the tyrannie of ſinne, it is to her a chaunge to a better life: That this death is to all faithfull, the time of receiuing the garlands for their race, and the crownes of their labors. That to them she is an acceptable iſſue of a laborious trauell, their deliuerie from all terror and feare, and the ſtedfaſt accomplishment of their vocation to felicity: which made the Apoſtle to ſay (Alas! wretched man that I am, who ſhall deliuer me from this body of death? I deſire to

to be dissolued, and to be
with Christ) howbeit if
notwithstanding in the in
firmitie of my flesh, the fear
full Image of death trouble
me in the straites of my de
parture. If the world that
doth alwayes too much be
witch vs, maketh my
thoughts then bowe to his
will: If Sathan pitcheth
his assaults, and snares, and
vpon the remembrance of
my sinnes, setteth hell be
fore my face: Moreouer, if
my owne perturbations
keepe me from apprehend
ding thy eternall consolati
ons, in such most necessarie
e tre mities, vouchsafe (my
good God and Father) in
thes

theſe anguiſhes, to approach vnto me, to ſaue me from ỹ running and ſwift ſtreame of ſuch brookes, ỹ they may not cary me away to perdition, illuminat my thoughts with thy ſpirit, waken my ſoule out of ỹ ſlæpe of death, renew my heart by the vertue of thy ſpirite, and put into my hands, the ſtaffe of thy aſſured conduct, to bring me out from the labyrinth of this ſorrowfull paſſage, cauſing me, with the eyes of my faith, to behold my righteouſneſſe vpon the croſſe of my Sauiour, the diſcharge of my debts in his ſacrifice, my victorie in his combats, my life in his death, my glory

and

and ioy in his resurrectio
that so replenished w̄ peac
I may cheerfull resigne my
body to the earth, as assure
that it shall rise againe, and
my soule to heauen. with
these last wordes of Christ.
(Into thy hands, O Father,
I commit my spirite.) So
be it.

The nineteenth Prayer.

For heauenly life.

He that heareth my word, &
beleeueth in him that sen
me, hath life euerlasting,
and I will raise him again
at the latter day. Father,
concerning those whom
thou

thou haſt giuen me, my deſire is, that they may be where I am, that they may bee with me to behold my glory. Iohn. 5. and 6. and 17.

O Soueraigne Father of all things and by a ſingular priuiledge, Father of the children whome it hath pleaſed thee to adopt in our Lord Ieſus Chriſt, to be co-heires with him in the celeſtiall life, I learne in thy word, that this inheritance and bleſſed eſtate is a contemplation of the glory of this great Sauiour of the elect, in an vnſpeakable bea-

titude, onely worthy to bee loued, and to bee sought incessantly night and day, with the lampe of thy truth, Which is to see him as he is (true God, and true Man) and perfectly to enioy his presence with communicating of all his godnesse, to be in the ioy of his Lord, as a loyall seruant, and to beehold him face to face in his diuine essence, one with the father, and with the holy Ghost, one onely God in soueraigne Maiestie which is to be vnited & conioyned vi him; & by him vnto thée. Eternal God, who art al light and life of the soule, at her earthly habitation, after-

ward

ward reueſted with it fleſh in that great-day of ẏ glorious comming of the ſame Chriſt, when he ſhall wholy render vp vnto thee ẏ kingdome of thy grace, that thou maiſt be all in all: To be briefe, (which is both in body & ſoule) to bee in him, and to liue of his glory. And this alſo is the eternall life, a life accompliſhed in knowledge, in loue, in righteouſneſſe, in reſt, in honour, in beautie, in conſtancy, in ioy, felicitie, and peace, a life wherein the Angels & ſaints inceſſantly do ſound out and celebrate, O Lord, thy great name, in perfect and rauiſhing melodie, repleniſhed

both with a desire, and a fulnesse of ȳ celestiall bread (Jesus Christ God & Man) without this desire breeding any griefe, or this fulnesse any molestation. In summe, a life, which by the full view that we shall haue of thy eternall deitie (O almightie God) shall make vs knowe thée, as thou hast knowne vs, and as thou art in Trinitie of persons (Father, Word, Spirit) and in vnitie of essence: likewise to loue thée according to the excellencie of thy nature, wt our whole harts & thoughts, and our whole strength and might, and in this loue to obtaine our perfect and full con-

contentment. To this heauenly life, O Lord, my ſoule directeth her ſight, this is the marke that ſhe aimeth at, the end whereto ſhe tendeth, and the reward that ſhe, by thy grace, promiſeth her ſelfe, for ſeeking after thy well beloued Sonne, in whom it pleaſeth thee to be my God and my Father. Oh! I ſhall indeed goe and liue in this holy and ſacred place of the habitation of thy glory, and there ſhall contemplate that which neuer eye ſaw vnder the heauen, neither eare hath heard, nor hart comprehended, of ſ ſoude riches which thou doſt keepe from all e-

ternitie for thy children.

I shall see, I say, these diuine wonders in thy sanctuarie, in thy light inaccessible for all flesh, knowing in the brightnesse of thy countenance thy infinite power (O Father) thy incomprehensible wisdome (O Son) and thy incomparable vertue (O holy Ghost) one only true God. A knowledge so singular and pretious, y therein resteth all the felicitie of the Angels and saints, their only plentiful reward, their scepter, the diademe of their glorie, and the full and perpetuall ioy that couereth their heads as w̃ a crowne of victorie, in a peace durable

bleſſed euer. I beſeech thee therefore, O Lord, to giue me grace, that withdrawing my affection more and more from the darke cloyſters of the earth, ſprinckled with teares, I may lift vp my deſires to the lightſome habitation of thy deitie, where the treaſures and incomparable ioyes of thy paradice do remaine in an eternall life.

So that I may finiſhe my courſe in an earneſt and perpetuall meditation of this angelicall and diuine being, and comforting my ſelfe inceſſantly night and day, in that the promiſe is made vnto me through my

Saviour Jesus Christ, to the end, ỳ in my last houre (come out of my misery and entered into my felicitie) I may with a happie slight go take my rest aboue in thy peace, O my God, which surmounteth all vnderstanding, & for to sing Psalmes of thanksgiuing vnto thee without end. So be it.

The twentieth Prayer.

Vpon eternall death.

Of those that sleepe in the dust of the earth, some shall awake to euerlasting life, others to rebuke and shame without ende. Their

their worme ſhal not dy, and their fire ſhall not be quenched: there ſhall be weeping and gnaſhing of teeth, Dan. 12. Eſay. 66. Math. 15.

Almightie God, for whoſe glory all nations are created. Thou which art the mightie and the faithfull God, kæping thy couenant, and frée mercy with a thouſand generations of thoſe that loue thée, and obey thy commaundements, and which giueſt againe the very ſame vnto thoſe that hate thée, and rebell againſt thee with euery of them e-

uen to their face, whose will is the iust and soueraigne cause of all that is done in heauen, and in earth, whose counsels are vnsearchable, and iudgements most profound & admirable. O Father and gouernour of all things, thou hast euen from the beginning of thy vnspeakable goodnesse framed man, & reclothed him with such an excellency, as did sufficiently preach forth the infinit power of thy hand, which had created him such a one. I will not, neither can I ascend higher then thy word teacheth me, to enquire wherefore thou wouldest not so establish the bles-

sed

ſed being of this the greateſt and chiefeſt of thy viſible workes, that hee might not fall, I haue matter enough to occupie the ſtrength of my ſoule, to meditate vpon, to haue in deteſtation, yea euen before thy Maieſtie to accuſe the pride of our nature, which thought not it ſelfe in honor ſufficient, vnleſſe it were equall with thy deitie, freeing it ſelfe from al feare, and obedience vnto thee, and by that raſh ingratitude call himſelfe head long from innocency into ſinne, from life into temporall and eternall death. To thee, O Lord, belongeth righteouſneſſe, and to man con-

confusion and shame, & thou, after thy good pleasure, shewest mercy to whome thou wilt shew mercy. The vain Philosophie, and foolish curiositie, which is not content with the simplicitie of Christian faith, retained within the limits of thy sacred oracles, shall make much enquirie about this fall of Adam, to the end (if she could) to penetrate into thy secret counsell, about the creation and end of thy workes; yea euen in that which toucheth the election and reprobation of mankind, shee dareth in this bottomlesse pit to discourse of thy infinit iustice, and the argument of thy incom-

cõprehenſible glory, meaſuring both the one and the other, with her terreſtiall conceits, for to declare in her imaginations, thy grace to the elect, and thy iudgement againſt the reprobate, daring to pleade their cauſe, as alſo ſhe will reſolue of their eſtate after this life, and of the qualitie of their puniſhments. But thy children, O heauenly Father, inſtructed by thy doctrine through the light of thy ſpirit, will in their harts humbly reuerence thy decrees, which are alwayes iuſt, euen in the firſt condemnation of all mankind, and will be content to magnifie thy

goodnesse, for the grace that it hath pleased thée to bestow vpon them in Iesus Christ, adopting them by him of thy frée mercie into thy family. For they haue learned in thy schoole that the inaccessible brightnesse of thy iudgements, dazleth the best sighted minds and spirits: yea wasteth and consumeth them when they presume to approach to enquire the secret causes. This to I know (neither will I knowe any more) that all things doe worke for the best in thy elect, because that hauing knowne them before all ages, thou hast also predestinated them to be made conformable

ſormable to the image of thy Sonne, called and iuſtified them to bee glorified. The veſſels of wrath prepared to perdition, do ſée none of theſe frée mercies and celeſtial riches, wherof it comes, that when they thinke vpon death, they ſée nothing but fearefull, horrible, damnable, all intollerable paine, without diminution or end: an infernall diueliſh, and endleſſe torment, a gnaſhing of téeth, with blaſphemy and diſpaire, a perpetuall diſquiet both in body and ſoule, an eternitie to their woe and damnation; and which is worſe, a moſt merciſull God, whom they ſhall

know

know to be in heauen, and yet not to be their God, but their aduersary, and soueraigne Iudge, to be as seuere and rigorous to them, as he shall be gentle and fauourable to his children. This is in summe, that all the reprobate may expect or hope for in death. This also maketh, that when they finde they are vtterly destitute of the pledge of their freedome, which thy elect (O Lord) do carrie with them, in this sin of nature (namely faith in Christ) dead for their sins, and risen againe for their righteousnesse; these miserable men depart this their earthly habitation, with

great

great griefe and trembling, vſually at ẏ hower of death caſting foorth many wofull ſobs, infallible fore-runners of their miſery at hand: As in truth they want no more thereof, but the proofe that they are going to make, of the eternall torments with the diuels in the burning lake of fire and brimſtone, which is neuer quenched, giuen to the ſoule preſently vpon the temporall death, and to both body and ſoule in the day of the reſurrection of all fleſh, I ſay in the ſecond and eternall death, a death which continueth wout dying, and without conſuming, or deſtroying, that

which

which it makes to languiſh for euer in a furnace, alwayes burning, deuouring and conſuming: amongſt which vnſpeakable torments (yea ſuch as mans thought is not able to conceiue) this paine is not the leaſt to the damned (but rather another cruell death) that they neuer haue any motion of the ſpirite to repent or conuert vnto thée the onely and true God. I beſeech thée therefore, O Lord, that as thou haſt giuen me grace to beléeue that by thy grace I am made a veſſell of mercy, I may liue in the life of the righteous, ſanctified by the ſpirite of

Chriſt,

Chriſt, to depart happily in him, and ſo to aſcend vnto thee in thy new Sion, and there to receiue the prize of the victorious Crowne, which this great Sauiour of the elect hath purchaſed for the perfection of their glory. Sobeit.

The 21. Prayer.

For the Morning.

Our Lord, euen in the morning heare my voyce: Early in the morning will I direct my prayer vnto thee, and will looke vp. O Lord I crie vnto thee, and early ſhall my prayer come

Maister Bezaes

come before thee. Let my helpe and beginning be in the name of God (Father, Sonne and holy Ghost) who hath made heauen and earth, Psal. 5. & 88.

Lord my God eternall & almightie, to whome I owe all glory and obedience, I do humbly prostrate my selfe before thy face, and lift vp my heart & voyce to thée my Father which art in heauen, to sanctifie thy name, to craue thy mercy, and to giue thée thankes for thy benefits. I acknowledge of thy prouidence

dence and benignitie, that hauing paſſed this night vnder thy gard and protection, I may yet ſée the light of the day, and in the workes of thy hands, contemplate the greatneſſe of thy power, and here below enioy theſe temporall benefits that thou powreſt plentifully or largely vpon thy creatures.

But becauſe of thy vnmeaſurable bountie, thou makeſt earthly things common to all men, and that the effects of the ſonne do ſtand vs in no ſteed but for the life of the body, I beſéech thée (merciful Father) more and more to raiſe vpon my hart thy eternall light (our Lord Jeſus

Iesus Christ, & by the ver-
tue of thy spirit, so to scatter
the darknesse of my vnder-
standing, and to breake the
hardnesse of my heart, that
so farre as it may suffice for
my saluation, I may appre-
hend the glory of thy king-
dome, and the mysteries of
Christian faith, together w
the duty of my calling, that
I may constantly walke in
the same, in a good consci-
ence and as before thee, the
searcher of our hearts with
all my thoughts, worship-
ping and loving thee in spi-
rit and truth according to
thy worde: loving also, in
thee, my neighbors as my
selfe, to pleasure them so far
as

as I may, by thy grace: but becauſe my ignorance and imperfections, do carry me farre from ſuch wiſedome, and fulfilling of righteouſneſſe, being a poore ſinner, weake in faith, ſlow in hope, cold in charitie, and pollated with many offences that make me worthy of death and of hell. I beſeech thee, my God, in thy fatherly loue to beare with theſe my defects, and to forgiue me my treſpaſſes, in the name of thy ſonne our mediator and ſauiour, accepting his ſacrifice as a full ſatisfaction for my ſinnes, and imputing vnto me his righteouſneſſe, to life euerlaſting.

Yea

Yea and to the same end also, vouchsafe to encrease in my soule the gifts of thy spirit, so as I may from better to better, prosecute my life in the path of thine elect, beeing through thy power freed from the temptations of the Diuell, the worlde, & my owne flesh, and by thy blessing preserued from the dangers and miseries of this poore life, always notwithstanding content with whatsoeuer it shall please thee to bestow on me.

Seith thou art my Father, I cannot but expect a happy end of al my estates hauing already receiued of thy mercy, the assured pledge of salua-

ſaluation (forgiueneſſe of ſinnes.) But Lord, grant eſpecially that this thy grace in Jeſus Chriſt, may be vnto me a comfort, and light all the dayes of my life, eſpecially in the darkneſſe of my death, to retaine and hold me faſt in the hope of my ſaluation, that with a liuely faith at my laſt gaſpe I may ſpeake theſe words of my Sauiour vpon the croſſe, (Into thy handes O Father I commend my ſpirit) whereby my ſoule alſo inwardly may heare ỹ ſame Chriſt ſaying vnto me, as vnto the pore penitent théefe (Sonne reioyce, this day thou ſhalt be with

me in Paradice) so that full of peace, by the effects of thy spirite, I may chærefully leaue my body to the earth, assured of the resurrection, and that my soule may, by the Angels, be guided to the rest of the Blessed: & vouchsafe, O Lord, to do the like fauour to all men, euen as I craue these things, in the prayer which thy Sonne hath taught me. (Our father, which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done, in earth as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse

against

againſt vs. And leade vs not into temptation, but deliuer vs from euill: For thine is the kingdome, the power and the glory, world without end. Amen.) **Likewiſe (my God) encreaſe in me, faith working euery good worke, and giue me grace conſtantly to perſeuere, and thereof to make confeſſion euen to my laſt gaſpe**, ſaying. (I beleeue in God the Father almightie, maker of heauen and earth. And in Ieſus Chriſt his only Sonne our Lord, who was conceiued by the holy Ghoſt, borne of the Virgin *Mary*, ſuffered vnder *Ponce Pilate*, was crucified, dead and buried,

ried, he descended into hell, the third day he rose againe from the dead: he ascended into heauen, and sitteth at the right hand of God the Father Almightie. From thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church. The Communion of Saints, the forgiuenesse of sinnes. The resurrection of the flesh, and the life euerlasting.) **This is my faith, O Lord, wherein I will liue and die, as also in the obseruation of thy holy cõmandements. compryzed in these two** (That wee loue thee with all our heart, with all

all our ſoule, with all our ſtrength, and with all our thoughts, and our neighbours as our ſelues.

Thus thy grace, O my God and Father, bee with me, and the bleſſing vpon all the woꝛks of my hands. So be it.

The two and twentieth *Prayer.*

Among the Family.

At noone, at night, and in the morning will I cry vnto God, and the Eternall ſhall deliuer me. I will make a noiſe, and hee ſhall heare my voyce (ſaid *Dauid*) and

Daniel kneeled down three times a day in his house, prayed vnto, and magnified his God. *Psal.* 55. & 18. Dan 6.

Our help and beginning be in the name of God.

LORD our God, and our Father, onely great in glory, and of infinit power. It hath pleased thee so farre forth to honor men (poore wormes, of the Earth) that they may in full confidence, in thy loue and bountie, present themselues before thy face.

face, to magnifie thy name: to talke of thy beneficence, & to craue thy mercy. Wee humbly beſeech thee therefore by thy ſpirit to diſpoſe of our ſoules, our hearts, and our lips to glorifie thee, and ſo to call vpon thee, that our vowes may bee acceptable vnto thee, and our prayers heard, we cõfeſſe our ſelues, in thy preſence, to bee ſo great ſinners, that our vnworthyneſſe will not ſuffer vs to looke vp to heauen, wõ out feare that thou ſhouldeſt in thy iuſt wrath thunder vpon vs: neither can we caſt our eies vpon the earth, but we ſhall ſee as it were

hell open for the reward of our wickednes: for we are not onely as the children of Adam, conceiued and borne in sinne, worthy of thy curse, but also, by our owne faults, lusts, vncleanes, bad thoughts, & wicked works, whereinto through our corruption and frailtie, we doe daily fall, which also in our consciences are so many witnesses to condemne vs, and as it were Heraulles that doe denounce vnto vs death and hell: But (O Lord) thy mercie doe infinitely exceede our malice, and thy eternall compassions, are vpon sinners that conuert & turne vnto thee.

Thou

Thou art that pittifull Father, that gladly receiued his prodigall and vnthrifty ſonne. That louing ſhepeheard that carefully ſeeketh the loſt ſheepe; that charitable Phiſition, that freely commeth to the ſicke to cure them. Wee therefore the children of thy loue, the ſheepe of thy folde, and the poore in ſpirit, do moſt humbly beſeech thee in the name of thy welbeloued Sonne, our mediator Jeſus Chriſt, to vouchſafe to take away all our calamities in pardoning our ſins, becauſe thou haſt giuen vs this great Sauiour in the world to the end, that whoſoeuer beleeueth

ueth in him, should not perish, but haue life euerlasting. We are baptized in his name, we haue receiued his Gospell: and he giueth vs his body in thy Church for spirituall food, that wee may liue in him and of him for euer blessed. Giue vs grace therefore, O our God, with a true and liuely faith vpheld by hope, and doing euery good worke, to apprehend, to the glory of thy name, and the peace of our soules, these great benefits that are purchased for vs, in the death and passion of the same our Redeemer, that we may incessantly recelde praisings vnto thee, and

liue

line in holineſſe, according to thy word. For the performance hereof vouchſafe to encreaſe the gifts of thy ſpirit in our hearts, whereby the deſires of the fleſh, and vanities of the world, may be mortified, & the pure fire of thy loue ſo kindled, ỹ we may loue, honor & ſerue thee, with al our ſoule, w̃ all our ſtrengths, & with all our mindes, and loning our neighbours as our ſelues, to pleaſure them in all duties of loue to our power.

Strengthen vs likewiſe with thy vertue, O Almighty God, againſt the temptations and aſſaults of Sathan, deliuering vs victoriouſly,

ously, preseruing vs also from such dangers and miseries, as euery where follow vs at the heeles in this life: and aboue all, giuing vs grace, in whatsoeuer estate we bee, still to bee content with thy will, which can neuer bee other than good and iust, and to vs profitable, because wee are of the number of his children. So let thy peace bee in vs, and vpon all the workes of our hands, that wee may happily passe the rest of our dayes, walking euery of vs in his familie, in the duties of our vocation, in a good conscience, as before thy face, to whom nothing is hid.

hid: and meditating diligently, vpon the ſhortneſſe and afflictions of this our life, that ſo wee may aduance thee and finally end in the wiſedome of true chriſtians: wherby we may principally learne to deſire heauen, and patiently to take all hvmane croſſes, and whatſoeuer may ſeem to vs moſt greeuous to the fleſh, knowing that all things ſhall turne to our good, alwayes prouided, that conſtantly we perſeuere in thy ſeruice, for ſo ſhall wee liue and die with Chriſt, that we may enter into his ioies in heauen, there to behold his glory. Furthermore, how-

whoſoeuer vnworthy ſinners we are, yet O Lord, in as much as thou haſt commanded vs, to pray one for another, to the aduancemẽt of thy Kingdome, wee pray to thee for all men, that it may pleaſe thee ſo to worke, that they who as yet haue not the knowledge of thy holy Goſpell, may, by the preaching thereof, and the illumination of thy holy ſpirit, bee brought to know thee, the only and true God, and him whom thou haſt ſent, Jeſus Chriſt, to ſaue the worlde. Alſo that they whom thou haſt already viſited with this grace, as our ſelues; may daily increaſe in thy

thy ſpirituall bleſſings: So that altogether wee may worſhip thée with heart and mouth in one Spirite, one Faith, and one Baptiſme. And ſith thou haſt alſo ordained gouernments and callings, that all people may be gouerned in the feare of thy Name, and to common commoditie. Wee beſeech thee to inſpire, guide and bleſſe our King, & all Princes Maieſtrates and Superiors, that haue the gouernment of thy Sword vpon earth, that euery one of thẽ raigning in godlineſſe, and righteouſnes, may employ their power which they hold from thee, to cauſe thæ

to cause thee to bee serued & honored to the tranquilitie peace and reliefe of their subiects, wholy submitting themselues and their people, to thy holy word. Likewise for the publishing of thy Word in all places, vouchsafe more and more in thy gifts to inrich the pastors & doctors of the church, and daily to raise vp more to execute in a good conscience their charge, to the edification and perfection of thy holy Temple, whereof, in generall (O Lord) and of euery faithfull, vouchsafe to shew thy selfe the Almighty Protector, to the confusion of all the Aduersaries of

the

the Name of Chriſt, and of his holy Church.

We alſo pray thée for all thoſe whom thou viſiteſt w tribulation, whether it be ſickneſſe of body, or anguiſh of ſoule, that thou, O mercifull Father, vouchſafe to giue them comfort and patience, to the bearing of their calamities, and deliuerance from their afflictions. Asking all theſe things of thée in the name of thy ſonne our Mediator, and as hee hath taught vs to pray, Our Father which art in heauen, &c. We alſo beſeech thée, O Lord, to encreaſe and confirme vs in the Catholike faith of thy

Church

Church, to the end it may take liuely rote in our soules to fructifie, to all righteousnesse and good workes: and that euen to our last gaspe, we may make like confession thereof, as we do now both with hart and mouth. (I beleeue in God the Father Almightie, &c. And because the faith of thy children, O Lord, is inseperable from the obedience due to thy word, especially in the ten commandements of ỹ law, and that thou dost ordaine, that we should haue them perpetually in our hearts & mouths, to kẽpe them, and to teach them to our families.

lies, giue vs grace, to our powers, to conforme our ſelues to the ſame, euen as wee vnderſtand that they were deliuered from thy mouth, ſaying. (Harke *Iſrael*) I am the Lord thy God, that brought thee out of the land of Ægypt, out of the houſe of bondage.

1 Thou ſhalt haue no other Gods before me.

2 Thou ſhalt not make to thy ſelfe any grauen image, or the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them, for I am the Lord thy God,

a iealous God, that visiteth the sinnes of the fathers vpon the children, to the third & fourth generation of them that hate me, and shew mercy vnto thousands of them that loue me and keepe my commandements.

3 Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou keep holy the Sabaoth day, sixe dayes shalt thou labor, and do all that thou hast to do, but the seuenth day is the Sabaoth of the Lord: In it thou shalt do no manner of thing, thou and thy sonne, and

and thy daughter, and thy man-ſeruant, and thy maid-ſeruant, and the ſtranger that is within thy gates: for in ſixe dayes the Lord made heauen and earth, and the ſea, and all that therein is, & reſted the ſeauenth day, wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

5 Honour thy father and mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou ſhalt do no murther.

7 Thou ſhalt not commit adulterie.

8 Thou ſhalt not ſteale.

9 Thou

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbor.

10 Thou ſhalt not couet thy neighbors houſe, thou ſhalt not couet thy neighbors wife, nor his man-ſeruant nor his maid-ſeruant, nor his oxe, nor his aſſe, nor any thing that is his.

And the ſomme of all theſe commandementes is this: That we loue thée, O Lord, with all our hearts, & with all our minds, and our neighbors as our ſelues. Thy bleſſing therefore, O our God and father, with the peace of our Lord Ieſus, and the comfort of the holy Ghoſt, be thus giuen vnto

vs

vs by thy grace, and remaine with vs for euer. Amen.

The 23. Prayer.

Before meate, among the Family.

The eyes of all creatures look vp vnto thee O Lord, thou giueſt them meate in due ſeaſon, thou openeſt thy hand, and filleſt with thy bleſsing euery liuing thing, &c. Pſal. 145.

O Euerlaſting GOD and Father, wee beſeech thee to extend thy bleſſing vpon vs thy

thy poore children and ſeruants, and vpon the foode, which it pleaſeth thee, of thy goodnes, to giue vnto vs for the ſuſtenance of our life, that wee may vſe the ſame ſoberly and with thankſgiuing, as thou haſt commanded. But aboue all things, giue vs grace to deſire, and eſpecially to ſeeke the ſpirituall bread of thy word, wherewith our ſoules may be fed eternally in the name and to the glory of the Father, Sonne, & Holy-ghoſt, one only and true God, who liueth and raigneth world without end. Amen.

The

The 24. Prayer.

After meales among the Familie.

Whether we eate or drinke, or whatſoeuer we do, we muſt do all to the glorie of God. 1, Cor. 10.

Eternall God, our Father, we yeeld thee thankes, for that it hath pleaſed thee to nouriſh and feede vs, miniſtring vnto vs all that is needfull for this life, and making vs to enioy ſo many temporall benefits as thou doeſt largely poure vp-

pon vs thy creatures: we beseech thee of thy goodnesse, vouchsafe to continue them the rest of our dayes. But aboue all, we praise thee for the spirituall foode, that by thy word thou giuest to our soules, to the end they may for euer liue in blisse, thorough Iesus Christ our redeemer: to whom with the Father, and the holy Ghost one only and true God, be all honour and glory for euer. Amen.

The fiue and twentieth Prayer.

Euening prayer for the Houshold.

It

It is a good thing to giue thankes vnto the Lord, and to ſing praiſes vnto thy name, O moſt high! to tell of thy truth in the night ſeaſon. I will lay me downe in peace, and take my reſt, for it is thou Lord only that makeſt me dwel in ſafetie. Pſal. 92. & 4.

O Lord our God and Father, as thy people of Iſrael offered vnto thee their euening ſacrifice, ſo do we offer vnto thee, the oblation of our humble and contrite hearts, that we may glorifie thy name, and obtaine remiſſion of our ſins.

We praiſe thee therefore & yelde thee thankes for thy benefits, namely for that it hath pleaſed thee to let vs paſſe this day, vnder thy protection and ſafeguard, without ỹ which we might haue incurred many miſeries and dangers. But, becauſe by our corruption and frailtie we haue diuerſly offended thee, in thought, word, and deed, and that thy mercie is vpon all thoſe to whom thou vouchſafeſt to be a father, in our Lord Ieſus Chriſt, and that call vpon thy name, we beſeech thee to forgiue vs our ſins, and to accept of his righteouſneſſe, in the merit of his death.

death, in diſcharge of our debts: ſo that as euery thing is now hidden from our eies by the night which thou giuest vs for the reſt of our bodies, ſo our offences may be buried out of thy ſight, in the ſepulchre of the ſame Chriſt, whereby our ſoules may haue in him their ſpirituall reſt. Alas, we knowe that Sathan the Prince of darkneſſe, lieth alwayes in waite to hurt vs, ſeeking principally to make a breach into our hearts when we ſtand leaſt vpon our guard: but (O Almightie God) in thy preſence alſo are the thouſands of Angels, to watch on thoſe whome thou haſt

called to the inheritance of thy saluation, of which number we do beleeue our selues to be, through the mercie which it hath pleased thee to shewe vs, Giue vs grace therefore to be deliuered from the temptations of the diuell, from vncleannes and troublesome dreames, whereinto our infirmitie doth leade vs, and also from all other daungers, to the end our bodies receiuing, through thy blessing, a peaceable and quiet sleep for their ease, our minds may watch more freely vnto thee (who art their rest and their life) and in the meditation of thy loue, that to morrow we

may

may ariſe ſo much the rea-dier, to glorifie and ſerue thee, euery one in his voca-tion. Thus running our race, in the path of thy elect, we may with ioy expect the deſired howre of our fleſh to reſt in the earth, that our ſoules may bee lodged in heauen, and at the laſt day be raiſed againe in glory, with all the Saints, to en-ioy the accompliſhment of our felicitie. Howbeit in the meane time, whilſt we com-fort our ſelues in this hope, (O heauenly Father) we do recommend vnto thee the peace and preſeruation of our Church, the eſtate of this kingdome, and all ſuch

as be afflicted with ſickneſſ
or any other tribulation: be-
ſeeching thee to giue to thy
children & ſeruants, wherein
to take comfort, and alwayes
to reioyce in thy goodneſſe.
This is it that we doe be-
léeue in thy word: Yea, this
is it, that wee doe craue of
thee, in the name of our Me-
diator Jeſus Chriſt, by that
prayer which he hath taught
vs. (Our Father which art
in heauen, &c.) Thy bleſſing
therefore O our God and fa-
ther, the peace of our Lord
Jeſus, with the comfort of
the holy Ghoſt be giuen to
vs by thy grace, & remaine
with vs for euer. Amen.

The

The fixe and twentieth Prayer.

Of him which ſuffereth much by ſickneſſe.

When you ſhall be ſicke, be not ſlow to pray to God, and hee will heale thee. He healeth thoſe that are broken in heart, and cureth their griefes. If they touched the gates of death, and crie vnto the Lord in their diſtreſſe, he will deliuer them from their troubles. Eccleſ. 18. Pſal. 147. & 107.

LOrd, my God and father, now if is, that in these griefs and paines that oppresse me, I doe better then heretofore I haue, acknowledge the corruption and frailtie of my nature, & the iustice and goodnesse of thy hand that visiteth me. The originall of all flesh is in infection, his temporall habitation is in dust, continually tossed to and fro with stormes: her end is a prey to the wormes, and all her glorie is buried with her in the earth. Yet is man so blind, and depraued that for a short time, wherein he enioyeth any prosperitie and health,

health, he loſeth the know-ledge of his fraile condition: he ſwels and ſtrayeth from the principall end of his be-ing, and ſlideth away into the follies and vanities of the world: Thus might I many times haue made ſhip wracke among theſe lamen-table rockes, haddeſt not thou my God, ſtretched forth thy rod of tribulation vpon me in my moſt happie proſperities to preuent my ruine. It is, as euen to this day thou doeſt admoniſh me of thy diſcipline, which ma-keth me to humble my ſelfe in thy ſight, and to feele my miſerie, that with heart and voyce, I may confeſſe that thou

thou art iust (O soueraigne Iudge) and good (O gentle Father) who wilt thus with one medicine, chastize and cure the vlcer of my sinnes. Come therefore thou vapor of the earth, thou shadow of life, thou corruptible flesh, sith God for thy instruction and amendment giueth thee trauaile, put off thy selfe, and submit thée to his spirit, and thy spirite to the father of spirits, and thy affections to his will. Thus with all thy strength and mind, lift vp thy selfe towards this Fatherly hand from whence the stripe cõmeth and grieueth thee. towards this arme of the Almighti

mightie that hath caſt the ſtone that byndeth thée, towards this great God, who being pitifull, doth ſee and heare thée in thy ſufferings, who vnder his hand holdeth both ẏ diſeaſe and the cure, the paine and the reſt, life and death, to make the one as profitable & healthfull vnto thée as the other. Then will I ſay with a contrite heart, yet full of confidence: I haue ſinned againſt thée, O my God, I haue grieuouſly offended thée, I deſerue to bee thoroughly chaſtiſed, and thé diuels that I do endure, are farre leſſe then my offences, which only death and hell

are

are able to counterpaiſe. But thy grace and compaſſion greater then my ſins, are eternall vpon all thoſe whome thou haſt waſhed, ſructified and iuſtified in thy well beloued Sonne Jeſus Chriſt, of which number I do beléeue I am, and that in him, and for his ſake, thou wilt make me bleſſed: forgiue me my debts in his name, and eaſe me of my anguiſh wherein I remain without ſtrength. I beſéech thee, from the bottome of my thoughts, in the bitternelle of my heart, and with the words of Dauid, (O eternall God) heare my prayer and petition, and let

nothing

nothing hinder my cry for comming vnto thee, hide not thy face from me, bend downe thine eare vnto me in the day of my trouble, make haſt and deliuer me in the day that I call vpon thee. for my dayes are banished like ſmoake, and my bones are dried like chaffe: my heart hath beene ſmitten, and withered like the graſſe, that I haue forgotten to eate my bread. O Lord, all my deſire is before thee, comfort the ſoule of thy ſeruant: ſhall any man tell of thy mercies in the ſepulchre, or thy faithfulnes in the graue. Thus then, O mercifull God, bearing my

my selfe in thy chastise-
ments. I will in all pati-
ence waite for the seasona-
ble succour of thy hand, as
being well assured, ỳ while
it is in comming, thou wilt
not suffer thy spirit of con-
solation to forsake me in the
middest of my tribulation,
that my present heauinesse
shall be vnto me the watch
of some ioy at hand: and ỳ
at all aduentures, the last of
my sorrowfull dayes, shall
be the first of my rest in e-
ternall life. And therefore
I will againe say with the
Apostle. Behold I am here,
deale with me at thy plea-
sure, and with thy seruant
Iob, (Albeit God should
slay

ſay me, yet will I truſt in in him, and reproue my wayes in his preſence) and with Saint Auguſtine (O Lord ſmite here, cut here, burne here, ſo that thou doeſt pardon me for euer,) Amen. Our father which art in heauen, &c.

The ſeuen and twentieth Prayer.

At the viſitation of the ſicke.

Is there any among you ſicke, let him call the Elders of the Church, and let them pray for him, and annoint him with oyle,

oyle, in the name of the Lord, and the prayer of faith shall saue the diseased, and the Lord shall raise him vp, and if he haue committed any sins, they shall bee forgiuen him. Iam. 5.

O Lord our God, who art all righteousnes and goodnesse, we knowe, that among thy corrections wherewith thou wakenest vs to our duties, it pleaseth thee many times to tame our flesh with sundrie diseases: for thou dost, by the paines that we suffer, aduertise vs of the cause of our euils, which

is

is ſinne, and of the puniſh-
ment due to the ſame, name
ly death, whereof the infir-
mities of the body are the
ordinary meanes: And al-
ſo thou doſt withall put vs
in mind of the great day of
thy iudgement, which after
death doth enſue to life e-
uerlaſting, full of glory and
beatitude to the elect, and of
reproach and torments to
the reprobate.

But of theſe things, the
fleſh, ſo long as it feeleth it
ſelfe at eaſe, hath leaſt care
to heare: Sith therefore it
hath pleaſed thee, (O iuſt
and mercifull Father) with
thy rod to viſite this poore
ſicke perſon here preſent, af-
flicting

sicking him for his offences, as himselfe doth with vs confesse, we beseech thee that in pardoning him for the loue of thy well beloued Sonne Iesus Christ, thou wilt make this chastisement to profite him to his correction: so that hee may with quiet obedience beare thy visitation, submitting himselfe voluntary with all his heart to thy holy will, who striketh him, not as a seuere iudge, but as a most mercifull Father, whereby he may learne to repose his whole trust and assurance in thy loue, and as in him thou art the Author of his life, and canst preserue,

him

him, whether it be to abide below here in thy Church, or that thou wilt gather him into thy kingdome of heauen. Thus Lord, on the one ſide awakening in his ſoule by his ſickneſſe, on the other, the feeling of humane miſeries, make him, with the eyes of his faith, to behold the eternall bleſſings thou reſerueſt for him in thy paradiſe, to liue happie for euer: ſo that he may w patience, eaſily digeſt the bitterneſſe of that potion that thou haſt powred forth vnto him, bending his principall deſire to enioye thy preſence in heauen. But thou knoweſt, O mercifull

Fa-

Father, that the spirite of thy children is willing, but their flesh is alwaies fraile, and full of great mistrust, especially in the bitternesse of afflictions.

Assist therefore this sicke person with the plentie and strength of the gifts of thy spirit, that he may overcome all the enemies of his peace: and be thou his shield against the assaults and terrors of death, especially if his conscience do trouble and accuse him for his inward and hidden sinnes, which are open in thy sight. Then let the holy Ghost, (the perpetuall comforter of of all faithfull soules) vouchsafe

ſake to repꝛeſent vnto him foꝛ his defence the paſſion and ſacrifice of our Loꝛd Jeſus, who hath himſelfe boꝛne vpon the croſſe all our iniquities, that ſo he might abſolue and diſcharge vs, beſoꝛe thy iudiciall thꝛone (accoꝛding to the infinite merit of his righteouſneſſe) and open the gate of thy kingdome to all that ſhall beleeue and be baptiſed in his name. Thus this poꝛe patient being comfoꝛted in feeling thꝛough a liuely and ſtedfaſt faith, the fruite and vertue of that earneſt peny of ſaluation ẏ Chꝛiſt hath left vs in his Church, namely remiſſion of ſins foꝛ his ſake:

sake: also that this hope which is neuer confounded, doth keepe his spirite quiet, that he may call vpon thee, O Lord, and sanctifie thy name, euen to his last gaspe neuer fearing the temptations of Satyan, of death, or of hell, as being assured, that Christ hath ouercome them, and led them in triumph, breaking their bonds, so that he may, in all Christian confidence, cry out with thy Apostle, O death, where is thy sting? O hell, where is thy victory? In this manner (O mercifull God) let this sicke person be, by our prayers, commended vnto thee: and vouchsafe, if it be

thy

thy pleaſure, to reſtore him to health, with encreaſe of thy graces, that he may yet amongſt vs ſerue to thy glorie. If not, but that thou haſt otherwiſe appointed to bring him into thy reſt, thy will be done, and accepted both by him and vs in all quiet obedience. Receiue him into thy heauenly Hieruſalem, for he hath his whole recourſe vnto thee by one only mediator Jeſus Chriſt, & all his confidence is in thy mercy. In ſtead of bodily death grant him the life of his ſoule amongſt thy Angels, vntill that by the reſurrection of all fleſh, in the great day of the Lord, he

may liue a whole man in the contemplation of thy glorie. And to vs all here present likewise graunt thy grace, that we may as we ought, behold in this mirror, the shortnesse and vncertaintie of our dayes, that hereafter we may not desire any thing so much as to employ them carefully to thy honor and seruice. For all these things do we pray vnto thee in the name of thy sonne, in that prayer which himselfe hath taught vs; Our father which art in heauen, &c.

The 18. Prayer.

For

For him that feeleth his death at hand.

We know, that if this earthly tabernacle be deſtroyed, we haue a building giuen of God: that is, a houſe not made with hands but eternall in the heauens. The body is ſowne in corruption, it ſhall riſe againe in incorruption, 2. Cor. 5. 1. Cor 15.

God my God and Father, iuſtly was mã thy creature, when by ſinne

he had turned from thee (who art the life) cast headlong into the curse both of tempozall & eternall death: foz thy Maiestie being infinitly offended, ought also in iustice to require a punishment without ende, which beginneth euen in this life in many miseries, & is perpetuated in hel, wherto deth is as it were the gate. O Lozd! The cause of so lamentable a mishap is in our nature: But in thee is pity and compassion, O mercifull Father, who after thy vnspeakable goodnesse, makest the tempozall death, which to all men is inevitable, and to ỹ repzobate an entry into

hell.

hell, to chaunge his quality concerning the Elect, being vnto them a ioyfull paſſage to that happineſſe which is in heauen: For Ieſus Chriſt thy eternall Sonne, to purchaſe vs this benefit, did put on our fleſh, & therein healed the wound of ſinne by his righteouſneſſe: and by his oblation ſatisfied for our debt, triumphing by his reſurrectiõ, ouer Death, Sathan, and Hell, for the ſaluation of thoſe to whome thou giueſt grace to beleeue in his name. Now then, my God, ſith it hath pleaſed thee of thy great loue, thus to accompliſh the high myſtery of our redemption, I be-

seech thee, graunt me to feele the fruit and efficacy thereof, through the vertue of thy spirite, euen to the last gaspe of my life, that then I may render to thee my soule in peace. For I am baptised in the name of Christ, I beleeue in his holy Gospell, I am fed with his body and blood in the holy Church. True it is, O Lord, that the remembrance of my sinnes, whereof my conscience doth accuse me doth greatly trouble me; for the darkneſſe of my vnderstãding hath kept me from knowing thee aright. and the corruption of my heart from worshipping thee in spirit, and truth,

accoꝛding to thy woꝛde, I haue neglected this pꝛetious treaſure, euen the voyce of my Redæmer, and by my ſlackneſſe, made the ſæde thereof vnfruitfull in my ſoule, many times pꝛefer-ring the loue of my ſelfe and the vanities of the woꝛlde, beſoꝛe the loue that I owe vnto thee (my Creatoꝛ) and my neighboꝛ foꝛ thy ſake. I haue not affected the croſſe of thy Sonne, that I might chærfully cary myne after him, in renouncing all my concupiſcences: neither haue I applied thy chaſtizement to an vpꝛight amendment of life: I haue bene weake in faith, ſlow in hope, cold in

charitie, vnpatient in tribulation, and more stiffe in retaining other mens offences against me, then ready to pardon them, what more shall I say, my God? Alas many other sinnes which I cannot expresse, which being euen at this day hidden from me in my infirmities do ouerwhelme my soule, were it not for the repentance that thou graunted me, & the trust that I haue in thy mercy, through the righteousnesse of my Sauiour Iesus Christ, which it pleaseth thee in thy Fatherly loue to make mine; I sa nothing but matter of dispaire. His sacrifice giueth

me

me peace with thée: his blood cleanſeth me: his obedience abſoluеth me: his wounds do cure me: In his tormẽts my ſoule findeth her reſt: for of all theſe benefits do I feel thy promiſe ſealed in my heart by thy ſpirite, which maketh me to crie vnto thée (Abba Father) and aſſureth me, that thou wilt of thy frée mercy, in the name of thy ſonne, and for his ſake, giue me remiſſion of my ſinnes, and eternall life, being illuminated; therefore, by this celeſtiall light, I do with the eyes of my mind behold the ſhip that ſhall cary me ouer from earth to heauen, no farther off from the preſence

of my Redeemer, then was
of his Disciples, when they
rowed against the tempest,
to whom he said (feare not,
for it is I.) For in like man-
ner commeth he to meet me,
to say vnto me; Feare not,
assure thy selfe, be constant,
It is I, not the death which
thou mayst peraduenture
feare, but he that hath bro-
ken the string thereof, that
hath led it in triumph, that
hath broken the barres and
bonds euen in hell; and who
therefore doth make thee to
ascend from the graue into
the Pallace of my glorie.

Thus, my God, strengthe-
ned by thy grace with Chri-
stian hope, which is not con-
founded

founded, and couered vnder the buckler of Faith, which the darts of the diuell cannot wound, I am able with a ſtrong motion to paſſe in peace from this priſon of nature, with theſe laſt words of Jeſus Chriſt vpon the croſſe, (Into thy hands, O Lord, I commend my ſpirit) and the ſame Chriſt ſaying vnto me, as to the poore theef that was dying; Sonne reioyce, this day thou ſhalt bee with me in Paradice.

FINIS.